THE ABHIDHAMMA PHILOSOPHY

OR

THE PSYCHO-ETHICAL PHILOSOPHY OF EARLY BUDDHISM

VOL I

By

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PREFACE

The books of the Pāli canonical literature of Early Buddhism, usually grouped in three sections called the *Pitakas* or 'baskets', are the following —

(A) *Vinaya Pitaka*—

1 *Pārājika* 2 *Pācittiya* 3 *Mahāvagga* 4 *Cullavagga* 5 *Parivāra*

(B) *Sutta Pitaka*—

1 *Dīgha Nikāya* 2 *Majjhima Nikāya* 3. *Samyutta Nikāya* 4 *Anguttara Nikāya* 5 *Khuddaka Nikāya*, which again consists of fifteen books, namely, *Khuddaka Pātha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Suttanipāta*, *Vimānavatthu*, *Petavatthu*, *Theragāthā*, *Therīgāthā*, *Jātaka*, *Niddesa*, *Patisambhidāmagga*, *Apadāna*, *Buddhavamsa* and *Cariyāpitaka*

(C) *Abhidhamma Pitaka*—

1 *Dhammasangani* 2 *Vibhanga* 3 *Dhātukathā* 4 *Puggalapaññatti* 5 *Kathāvatthu* 6 *Yamaka* 7 *Patthāna*

The whole collection, about two times as big as the Mahābhārata, was committed to writing for the first time in Ceylon in the reign of Vattagamini Abhaya, about 25 B C "Then", says the Mahāvamsa, "the most wise Bhikkhus who had passed down the Tipitaka and the commentaries thereon orally in former times, since they saw that the people were less righteous,

assembled, and in order that the true Doctrine may endure, wrote them down in books '

The *Vinaya Pitaka* deals with the rules and regulations concerning the governance of the monastic order The *Sutta Pitaka* contains the discourses delivered by the Buddha at different places on different occasions to individuals or assemblies of different ranks The language and style of these two *Pitakas* are very simple, which the average reader, even with a working knowledge of Pāli, can follow to a great extent He may also very profitably refer to the *Atthakathā* wherever he finds difficulty in the text On the other hand, the *Abhidhamma Pitaka*, which is extremely subtle in its analysis and technical in treatment, is very difficult to understand without the guidance of an able teacher The Commentaries themselves, though very elaborate and efficient, are not of great help to the beginner

The Dhammasangani forms the very basis of the whole system of Abhidhamma philosophy But while reading it, the beginner is likely to get bewildered at the long lists of psychological and ethical terms coming one after another from the very outset, with seemingly no system in their arrangement, and, worst of all, the same terms, sometimes, being repeated more than once in the same lists The real task is to understand the system adopted in the distribution of the terms, which, perhaps, was meant to be studied with a teacher who maintained the traditional interpretation Buddhaghosa,

in chapter XIV of his famous work, the *Visuddhimagga*, has tried to give a beautiful explanation of the same, but, perhaps, due to lack of space he could not do it in full length This suggestion was, however, taken up by the Elder Ācariya Anuruddha, who, in about 11th century A D , wrote, with the same purpose, an independent book, well known as the Abhidhammatthasangaha or 'An Introduction to the Categories of the Abhidhamma Philosophy ' The author has compressed the whole of the Abhidhamma-pitaka and its supplement the Visuddhimagga in this small book, mostly written in aphoristic small sentences

This book became very popular, and today it is taught as the first book to the students of Abhidhamma in the monasteries of Ceylon, Burma, Thailand and Indo-China It is rather better not to call it the 'first book,' for, it is really a guide through the whole bulk of Abhidhamma-pitaka It gives a very vivid exposition of the method adopted in the analysis and grouping of the states of thing (*Dhammas*) in the Dhammasangani, and presents the whole philosophy of Abhidhamma as a system Without first understanding this small book of Anuruddha, the Dhammasangani would seem to a beginner as a collection of the parts of a machine which are quite meaningless in their isolation The Abhidhammatthasangaha teaches, in the most masterly way, how to fit them together and make them work for a definite purpose

The usual custom is that the students are asked to get it by heart before it is explained to them by the teacher, and as they advance in thier studies they are also taught to use the *Tīkā* for more detailed explanations The most popular and important *Tīkās*, written on it, are the '*Vibhāvinī Tikā*' of Ceylon, and the *Paramatthadipanī Tīkā* of Burma But, because of their thoroughness in treatment and maturity in style, they are not of much help to the beginner The learned Professor D Kosambi has recently written a very useful *Tikā* on it, rightly named *Navanīta Tikā* or 'The Butter Commentary', chiefly meant for the purpose of the student intending to make a study of the book by himself It has been published by the Mahābodhi Society, Sarnath, in Devanāgari characters It is indeed a valuable contribution to Abhidhamma-scholarship, and a boon to the beginners of the subject

There is a very good English translation, by S Z Aung, of the Abhidhammatthasangaha, called 'The Compendium of Philosophy' published by the Pāli Text Society, London But it is a word for word translation, which, in case of such technical books, generally becomes obscure, if not misleading One, who has even a working knowledge of Pāli will realise how difficult it is, at places, to understand the translation, when the corresponding Pāli passages would be so clear and simple to him The learned translator and the editor, no doubt, have occasionally added valuable foot-notes, but that does not solve the difficulty The stanzas of the Abhi-

dhammatthasangaha are highly important, inasmuch as they give an intelligent summary of the preceding passages It is very difficult to understand them without going deep into the portions with which they are concerned Aung's book would have been much more useful had it added explanatory notes to them

*   *   *

In the present Exposition, I have followed the example of Professor Kosambi's *Navanīta Tīkā*, and written it chiefly for one who intends to rely on himself for the study of the book I have tried to make the student acquainted as much as possible with the original Pāli terms, without which it is difficult to enter into the true spirit of the philosophy I think, it is more natural and useful to let him be familiar with the term *Bojjhanga* and the ideas associated with it than to give him an English word 'wisdom-factor' for it, though the translation is quite exact (*Bodhi* = wisdom *Anga* = factor) I have, therefore, tried to give full explanation of the technical terms and phrases, *even at the risk of making repetitions*, but insisted upon retaining the Pāli words, the English equivalents very often being given in brackets

The Pāli text of the book has been closely followed from beginning to end, which has been given all along at the foot corresponding to its English rendering put within single inverted commas In the English rendering, I have stuck more to the sense and spirit of the text than to its words and sentences Mostly it is a trans-

lation, but sometimes it is only a summary, and sometimes even a short explanation of the corresponding Pāli passages, the purpose being to make it as clear and comprehensible as possible

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नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

CHAPTER I

TYPES OF CONSCIOUSNESS

SECTION I

PRELIMINARY

§I *The process of cognition*

Eye, ear, nose, tongue and skin, these are called the *Pañca-Dvāra* or the 'five doors', through which we receive information about the outside world, and the process of cognition that takes place through these is called *Pañca-Dvāra-Vīthi* or the 'course of cognition through the five doors' There is also a sixth door, called *Mano-Dvāra* or 'the mind-door,' through which we cognise our own ideas, as in memory, dream, hallucination or imagination, when the object is not presented but represented The process of this cognition is called *Manodvāra-Vīthi* or 'the course of cognition through the mind-door'

Of these two, the first (i e , *Pañcadvāra-Vīthi*) may be roughly explained by the simile of a man sleeping under a mango tree

A man, lost in deep sleep, is lying at the foot of a mango tree A fruit drops down and rolls by his side He is suddenly aroused from his slumber, and strives to find out what has disturbed him He sees the mango fruit near

by, picks it up, and smells and examines it. Having ascertained that it is quite ripe and good, he eats it.

Here —

(1) The 'deep sleep' is compared to the passive state of mind, when it is having its own course, undisturbed by any kind of impression, either objective or ideational. This state of mind is called *Bhavanga*.

(2) 'Getting up and trying to find out what has disturbed him' is like that hazy state of mind when the subject feebly strives to make out whether the stimulus came through the eye, or the ear, or the nose, or the tongue, or the skin (touch). This is called *Pañcadvārāvajjana* or 'turning to impressions at the five doors of senses'.

(3) 'Seeing the mango fruit' is like the arising of the particular sensation, either of the eye or of any other four doors of senses. It is sensation pure and simple, free from any reflection over it.

The sensation of the eye is called *Cakkhu-Viññāna*, of the ear *Sota-Viññāna*, of the nose *Ghāna-Viññāna*, of the tongue *Jivhā-Viññāna*, and of the skin *Kāya-Viññāna*.

(4) 'Picking up the mango fruit' is like the mind receiving the stimulus as an independent *object* existing outside in the world of reality. This is called *Sampaticchana* or the 'recipient consciousness'.

(5) 'Smelling and examining the mango fruit' is like the mind reflecting over the object and trying to understand it in the light of its previous experiences. This is called *Santīrana* or 'the investigating consciousness.'

(6) 'Ascertaining that the mango is quite ripe and

good' is like the mind giving the object a definite place in the field of knowledge This is called *Votthapana* or 'the determining consciousness'

(7) 'Eating the mango' is like the mind tending to adjust the object according to its own suitability This is the most lively state of consciousness, in which the subject is fully conscious of itself and determines its own attitude towards the object This is called *Javana* or 'the active consciousness'

In *Manodvāra-Vīthi* or 'the course of cognition through the mind-door', the object of cognition is not a stimulus of the outside world, but an ideational image arising from within, which presents itself with an already ascertained and determined character This course of cognition, therefore, begins with the sixth stage of the *Pañca-Dvāra Vīthi*, i e , with *Votthapana* or 'the determining consciousness' Here, the same function of mind is called *Manodvārā-vajjana* or 'consciousness turning to the impressions at the mind-door'

§2 *Classes of the types of consciousness*

There are three classes of the types of consciousness, namely, (A) good , (B) bad, and (C) neutral

A The good class of consciousness is that which is accompanied by any of the three 'good tendencies', i e , *Alobha* (self-sacrificingness), *Adosa* (good-will) and *Amoha* (insight) It is again subdivided into three kinds, namely, (*a*) moral (*Kusala*), (*b*) resultant (*Vipāka*), and (*c*) inoperative (*Kiriyā*)

(*a*) Our activities (*Javana*-consciousnes) accompanied by the above good tendencies—as, helping the needy, giving shelter to the forlorn, taking the precepts, listening to the high and elevating sermons, worshipping the Buddha, and such other meritorious deeds—are the types of moral (*Kusala*) consciousness

(*b*) Moral actions done in one life *yield* their 'resultant' in the next, which determines the mental disposition of the man, in accordance with the nature and strength of the good tendencies with which those actions were mostly conditioned These are the types of 'resultant' (*Vipāka*) consciousness, accompanied by the three good tendencies

(*c*) The activities of the Arhat are always accompanied by the good tendencies But, his love-for-living being thoroughly uprooted, they do not yield 'resultant' (*Vipāka*), and he does not come again in the cycle of life after his death His activities are, therefore, called *Kiriyā* or inoperative and barren

The types of 'resultant' (*Vipāka*) consciousness are ethically non-moral (*Avyākata*), as, they being the passive side of our mind, there is no activity in them The actions of the Arhat are also non moral (*Avyākata*), as, they are *Kiriyā* or barren, yielding no 'resultant' to effect birth after death

The types of consciousness belonging to this class are technically called *Sobhana* (good)

B. The bad class of consciousness is that which is accompanied by any of the three bad tendencies, namely, *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and dece-

ption) Ethically, the types of consciousness belonging to this class are immoral (*Akusala*)

All the above types of good and bad consciousness are called *Sahetuka* or that which are accompanied by any of the six tendencies—*Lobha*, *Dosa*, *Moha*, *Alobha*, *Adosa*, *Amoha*—called the *Hetus*

The word *Hetu* is here used in the sense of a 'root' As the root supports and maintains the tree so the *Hetu* does to the above good and bad types of consciousness

C The neutral class of consciousness is that which is not accompanied by any of the good or bad tendencies They are, therefore, called *Ahetuka* or those that are devoid of the *Hetus*, and, for the same reason, they are neither moral nor immoral but *non-moral* (*Avyākata*)

All activities (*Javana*-consciousness) must necessarily be *Sahetuka* for, how can they survive unless they are supported and nourished by a *Hetu*? How can a man be prompted to do a thing unless he has got either a good or a bad *Hetu*?

There is only one exceptional instance of *Javana*-consciousness which is not accompanied by any of the *Hetus* It is the innocent smile of the Arhat

His smile is *Ahetuka*, i.e., not accompanied by any of the *Hetus*, and is *Avyākata* also for the same reason It, being incapable of giving a 'resultant', is inoperative or *Kiriyā* It is called *Hasituppāda-Citta*

Pañca-Dvārāvajjana or the tendency of the mind of turning to impressions at the five doors when a stimulus is received from without, and *Manodvārāvajjana* or the

tendency of the mind of turning to impressions at the mind-door when an idea is cognised from within are but *automatic* functions of consciousness, and so they are neither moral nor immoral but non-moral (*Avyākata*) They are so premature that they cannot be accompanied by a *Hetu* They are too feeble to yield a 'resultant', therefore, they are inoperative or *Kiriyā*

Cakkhu-Viññāna (eye-consciousness), *Sota-Viññāna* (ear-consciousness), *Ghāna-Viññāna* (nose-consciousness), *Jivhā-Viññāna* (tongue-consciousness), and *Kāya-Viññāna* (touch-consciousness) are pure sensations of external stimuli These sensations are very commonly seen to be different in different persons, though they may have originated from the identical stimuli The same thing appears very much pleasant to one but quite repulsive to the other The same colour or taste often appears quite differently to different persons

What is it due to? Abhidhamma holds that it is due to difference of *Vipāka* or karmic result of previous life in different persons If the sensation yields a pleasant feeling, it should be thought that it is a *Kusala-Vipāka Citta* or 'a resultant consciousness of previous good karma '

And, if the sensation yields an unpleasant feeling, it should be thought that is an *Akusala-Vipāka Citta* or 'a resultant consciousness of previous bad karma '

Sampaticchana (recipient consciousness) and *Santīrana* (investigating consciousness) are also similarly *Vipāka Citta*, differing in different persons according to the result of their previous good or bad karma

These seven types of 'resultant' consciousness—*Cakkhu-Viññāna*, *Sota-Viññāna* *Ghāna-Viññāna*, *Jivhā-Viññāna*, *Kāya-Viññāna*, *Sampaticchana* and *Santīrana*—are too feeble to be rooted in any of the *Hetus* They are, therefore, *Ahetuka*, and *Avyākata* as well, for, they are neither moral nor immoral

§ 3 *The strength of Vipāka-consciousness*

The bad *Hetus*—*Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception)—are the animal qualities in a man They come as fits of instinctive impulses Under their influence, they make a man lose his self-consciousness and reasoning faculty

The *Vipāka* of immoral consciousness, therefore, is a very dull and feeble consciousness, eminently instinctive, It must be *Ahetuka*, for, it is too feeble to be rooted in the *Hetus*

The *Vipāka* of a moral consciousness, with weak *Hetuts*, is also a feeble consciousness, and, therefore, *Ahetuka*.

The good *Hetus*—*Alobha* (self sacrificingness), *Adosa* (good-will) and *Amoha* (insight) on the other hand, are the higher or rational qualities in a man One, who develops these *Hetus* in him, is able to overcome his instinctive side, and make his consciousness more moral and rational

The *Vipāka* of strong moral consciousness, therefore, is a consciousness as strong and good as the types of moral consciousness themselves, accompanied by the good *Hetus* It is *Sahetuka*, strong enough to be rooted

in the *Hetus*

§4 *The consciousness of Arhat*

The Arhat has thoroughly dispelled his *Avijjā* (ignorance), and destroyed all the *Saṃyojanas* (fetters) *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception) are thoroughly uprooted in his consciousness He never does an *Akusala* deed

His consciousness is always rooted in the good *Hetus*, but, it does not yield any *Vipāka* (karmic result), because he is completely free from love-for living It is inoperative or *Kiriyā*

§5 *The three planes of consciousness*

Every time we feel how very restless and self-willed our mind is. We can exercise but little control over it We try our best to concentrate it upon a thing, but, in a moment, it slips away to irrelevant corners, quite unnoticed This is so, because of our diverse desires influencing it constantly This consciousness is, therefore, called *Kāmāvacara Citta* or the consciousness that roams in the world of desires

This is the first plane called the *Paritta Bhūmi* or the plane of weak consciousness

It is not possible to realise *Nibbāna*, 'the Summum Bonum', with this weak consciousness lost in the world of desires The Buddha has taught how to make it strong and steady, and to exercise mastery over it This practice is called *Yoga*, and one who practices it is called a

Yogāvacara

The *Yogāvacara* begins—as fully described in the Visuddhimagga—by meditating upon a suitable object which is associated with the idea of form After due practice, he is able to attain the different stages of *Jhāna* or ecstacy in which his mind becomes perfectly concentrated on the 'object' (*Kammatthāna*) This consciousness is called *Rūpāvacara Citta*, or 'the *Jhāna*-consciousness of the form'

The *Yogāvacara*, intending to rise higher, gives up all ideas of form also, and attains *Jhāna*, meditating upon *Arūpa* or 'the formless subjective *Kammatthānas*—as, *Anantākāsa* (infinity of space), *Ananta Viññāna* (infinity of consciousness), *Ākiñcañña* (nothingness), and *Neva Saññā Nāsaññā* (a state wherein cognition is so very subtle that it cannot be said whether it is or is not) This consciousness is called *Arūpāvacara Citta* or 'the *Jhāna*-consciousness of the formless'

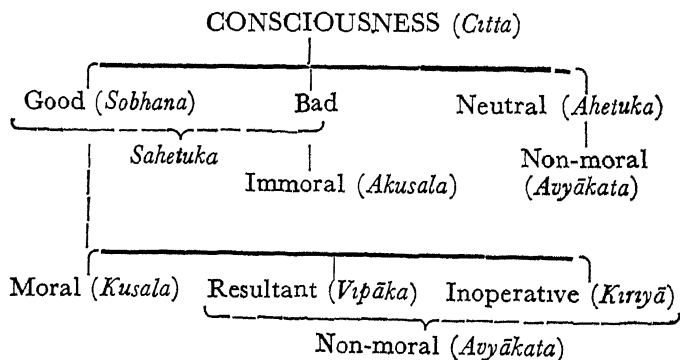
These two classes of *Jhāna* consciousness—*Rūpāvacara* and *Arūpāvacara*—constitute the second plane called the *Mahaggata Bhūmi* or the higher grade of consciousness

In the *Mahaggata Bhūmi*, the mind of the *Yogāvacara* is highly steady and concentrated But, when he breaks his *Jhāna* and comes to normal state of life, his consciousness may not be free from love for life, conceit or ignorance, and he may fall a victim to *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception)

He then meditates upon the *Anicca* (impermanent) *Dukkha* (miserable) and *Anatta* (substanceless) nature of all existence, and thereby attains *Jhāna* upon *Nibbāna*

(*Ni*+*Vāna*=no+desire = desirelessness) He is able to destroy his fetters one by one and attain the highest plane of consciousness called the *Lokuttara Bhūmi* or 'the Supramundane plane'

It is, however, not necessary that one should practise *Rūpa* and *Arūpa Jhānas* in order to be able to attain to *Lokuttara Bhūmi* A man of very strong *Kusala Vipāka* may directly start meditating upon *Anicca*, *Dukkha* and *Anatta*, obtain *Jhāna* on *Nibbāna*, destroy his fetters, and attain to *Lokuttara Bhūmi*

The following diagram will show the scheme of classification ——

SECTION II

KĀMĀVACARA CITTA

(*Consciousness of the world of desires*)

§6 *Introductory*

'Having adored the Buddha, the Unrivalled and Perfectly Enlightened One, with His sublime Doctrine and noble Brotherhood, I am herein going to speak about the categories of the Psycho-ethical Buddhist philosophy called Abhidhamma

'In reality, the categories of the Abhidhamma are four —(1) Consciousness, (2) Psychic factors, (3) Matter and (4) Nibbāna All things are included under these four heads' (I)

'There are four grades of consciousness—namely, (1) consciousness of the world of desires, (2) consciousness of the *Rūpa-Jhāna*, (3) consciousness of the *Arūpa-Jhāna*, and (4) Supramundane consciousness concentrated on *Nibbāna*' (II)

'Of the above four grades, which is the consciousness of the world of desires?' (III a)

I Sammāsambuddhamatulam sasaddhammaganuttamam
Abhivādiya bhāsissam abhidhammatthasangahaṃ
Tattha vuttābhidhammatthā catudhā paramatthato,
Cittam cetasikam rūpam nibbānamiti sabbathā

II Tattha cittam tāva catubbidham hoti, Kāmāvacaram, Rūpāvacaram, Arūpāvacaram, Lokuttaram ceti

III (a) Tattha katamaṃ kāmāvacaram?

It is the following types of consciousness :—

I

AKUSALA CITTA

(*Types of immoral consciousness*)

§7 *Rooted in Lobha* (*greed*)

(*i*) If a man is quite cheerful while doing an act, his consciousness is called *Somanassasahagata* or 'accompanied by delight'. And his consciousness is *Upekkhāsahagata* if it is accompanied by indifference.

(*ii*) It is often thought right by some people to sacrifice animals at a certain place, or to gamble on a certain day, or to tell a lie to befool others on a certain date, or even to rob and murder a man if he does not belong to his faith. Such false views are called *Ditthi*, which pretend to justify immorality, but have really *Lobha* at the root.

If the immoral consciousness is accompanied by such a *Ditthi* it is called *Ditthigatasampayutta*, and if it is not so accompanied it is called *Ditthigatavippayutta*.

(*iii*) The consciousness of one who is very quick in performing a moral or immoral act is called *Asankhārika* or that which is 'neither hesitating nor urged by others'. *Sasankhārika* consciousness, on the other hand, is that which is either preceded by some hesitation or is persuaded by some one else.

Taking these classifications together, we get the following eight types of immoral consciousness rooted in *Lobha* :—

1. 'Delighted, accompanied by a false view, unhesitated and uninstigated.

2 'Delighted, accompanied by a false view, hesitated or instigated

3 'Delighted, unaccompanied by a false view, unhesitated and uninstigated

4 'Delighted, unaccompanied by a false view, hesitated or instigated

5 'Indifferent, accompanied by a false view, unhesitated and uninstigated

6 'Indifferent, accompanied by a false view, hesitated or instigated

7. 'Indifferent, unaccompanied by a false view, unhesitated and uninstigated

8 'Indifferent, unaccompanied by a false view, hesitated or instigated' (III b)

A man, greedy to eat the flesh of an animal, may sacrifice it in the name of some deity, and take delight in it, thinking that he is doing a quite proper thing Or, a man, with false patriotism, may tell a lie to fulfil some end, and be delighted, thinking that he is serving the cause of his mother-country Such a consciousness is of the first type, if the act is done unhesitatingly or without the instigation of any one else But if it is preceded by some hesitation, or it has been done at the instigation of some one else, it is an example of the second type

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III (b) Somanassasahagatam diṭṭhigatasampayuttam asankhārikamekaṃ, sasaṅkhārikamekam Somanassasahagatam diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkharikamekaṃ Upekkhāsahagatam diṭṭhigatasampayuttam asankharikamekam, sasankhārikamekaṁ Upekkhāsahagatam diṭṭhigatavippayuttam asankhārikamekam, sasaṅkhārikamekam ti imāni aṭṭha pi lobhasahagatāni cittāni nāma.

The third and the fourth types are very common We know that it is bad to kill, or to hurt others, or to steal, or to commit adultery, or to lie, or to do any other sinful act Nonetheless, we do indulge in them frequently and also derive delight therefrom

The fifth, the sixth, the seventh, and the eighth types are the same as above, if the act is done not with delight but with a feeling of indifference, as a matter of course

§8 *Rooted in Dosa* (*hate*)

If an object causes us displeasure, or stands in the way of the fulfilment of our desire, we begin to hate it The feeling goes on intensifying, and a time comes when the very idea of it would rouse an excitement in us, a feeling of deep antipathy This state of mind is called *Domanassa*

Domanassa is accompanied by an urge to attack and annihilate the object of hate This incitement is called *Paṭigha* or rage

It is *Asankhārika* if, in this raging state of mind, a man commits a crime unhesitatingly, without being instigated by anyone else And it is *Sasankhārika*, if it is committed after some hesitation, or at the instigation of someone else

Hence, there are two types of consciousness rooted in *Dosa*, namely ——

1 'Excited, accompanied by antipathy and rage, unhesitated and uninstigated

2 'Excited, accompanied by antipathy and rage, hesitated or instigated' (IV)

IV **Domanassasahagatam paṭighasampayuttam asankhārikam ekam—**

It is clear that there can be no *Somanassa* (delight) or *Upekkhā* (indifference) in this agitated state of mind accompanied by antipathy It cannot also be associated with any right or wrong view, for, it is so furious that there is no consideration of right or wrong in it at the moment

The executioner executes the criminal, not because he has any personal grudge against him, but simply because he has been ordered to do it by his officer Here, he has to create an excitement in him accompanied by antipathy, and invoke a rage to drop the axe His consciousness is, therefore, *Sasankhārika*, *i e*, of the second type

§9 *Rooted in Moha (dullness and deception)*

Moha is an essential condition of all immoral consciousness *Lobha* and *Dosa* can not possibly arise if there is no *Moha* But, if there is only the element of *Moha*, it will make the consciousness thoroughly confused This state of mind is called *Momūha Citta* or 'a confused consciousness'

It is difficult to understand a thing definitely in this consciousness It is full of doubts If the doubts are very much puzzling it is called *Vicikicchā-sampayutta* or a perplexed consciousness

A *Momūha Citta* cannot also concentrate itself upon any object It is a distracted mind If the distraction is strong, it is called *Uddhacca-sampayutta* or 'a restless consciousness'.

There cannot be either *Somanassa* or *Domanassa* in this consciousness They are essentially *Upekkhā-sahagata* or

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kaṃ, sasaṅkhārikamekaṃ ti imāni dve pi paṭighacittāni nāma

'accompanied by an ignorant indifference'

Hence there are two types of consciousness rooted in *Moha* —

1 'Accompanied by indifference, and is perplexed

2 'Accompanied by indifference, and is restless' (Va)

'Perplexity' and 'restlessness' arise themselves in us due to ignorance They are not created knowingly by us, either hesitatingly or unhesitatingly, for, knowledge is quite opposed to them, like light to darkness Nor can any one else instigate us to be perplexed or restless. Therefore, the question of *Asankhārika* and *Sasankhārika* does not arise in these types of consciousness

'Thus, there are altogether twelve types of immoral consciousness' (Vb)

'There are eight types of consciousness rooted in Lobha, two in Dosa, and two in Moha Thus, there are altogether twelve types of immoral consciousness' (VI)

II

AHETUKA CITTA

(*Types of consciousness too feeble to be rooted in Hetus*)

A feeble consciousness, in which the subject is not fully self-aware, cannot be rooted in the Hetus It is, therefore, called Ahetuka Citta

There are two classes of Ahetuka Citta, namely, (I)

V (a) Upekkhāsahagatam vicikicchāsampayuttamekam, upekkhāsahagatam uddhaccasampayuttamekam ti imāni dve pi momūhacittāni nāma

V (b) Iccevam sabbathā pi dvādasākusalacittāni samattāni

VI Atthadhā lobhamūlāni dosamūlāni ca dvidhā,
Moha mūlāni ca dve ti dvādasākusalā siyum

Vipāka and (2) *Kiriyā*

§10 Vipāka Citta (resultant consciousness)

When we receive a stimulus, a sensation arises from within If the sensation is visual it is called *Cakkhu-Viññāṇa* or 'eye-consciousness,' if it is audible it is called *Sota-Viññāṇa* or 'ear-consciousness,' if it is olfactory it is called *Ghāna-Viññāṇa* or 'nose-consciousness,' if it is gustatory it is called *Jivhā-Viññāṇa* or 'tongue-consciousness,' and if it is tactual it is called *Kāya-Viññāṇa* or 'touch-consciousness'

After a sensation has arisen, the mind receives the stimulus as an object existing outside as a reality It is called *Sampaticchana-Citta* or 'the recipient consciousness'

After *Sampaticchana*, the mind begins to reflect on the object trying to understand it in the light of its previous experience It is *Santīrana* or 'the investigating consciousness'

All these seven functions—*Cakkhu-Viññāṇa*, *Sota-Viññāṇa*, *Jivhā-Viññāṇa*, *Kāya-Viññāṇa*, *Sampaticchana* and *Santīrana*—are carried out subconsciously They are called *Vipāka-Citta* or 'the resultant consciousness,' arising as result of previous good and bad Karmas

Neither Somanassa nor Domanassa can possibly arise in these types of consciousness, they being too feeble and hazy At these stages, there can be only the feeling of *upekkhā* or indifference

Touch-sensations, however, being much stronger than the other, cannot have an indifferent feeling A touch must be either painful or pleasant at this very stage It

is painful if it is (a) Akusala-Vipāka or 'the resultant consciousness of previous bad karmas', and pleasant, if it is (b) Kusala-Vipāka or 'the resultant consciousness of previous good Karmas'

A Akusala Vipāka

(Resultant consciousness of the previous bad Karmas)

'These are the seven types of resultant consciousness of previous bad Karmas —

1 'Eye-consciousness, accompanied by indifference
2 'Ear-consciousness, accompanied by indifference
3 'Nose-consciousness, accompanied by indifference
4 'Tongue-consciousness, accompanied by indifference'
5 'Touch-consciousness, accompanied by pain
6 'Recipient consciousness, accompanied by indifference
7 'Investigating consciousness, accompanied by indifference' (VII)

B Kusala Vipāka

(Resultant consciousness of the previous good karmas)

'These are the eight types of resultant consciousness of the previous good karmas —

1 'Eye-consciousness, accompanied by indifference
2 'Ear-consciousness, accompanied by indifference
3 'Nose-consciousness, accompanied by indifference.

VII Upekkhāsahagatam cakkhuviññānam, tathā sotaviññānam, ghānaviññānam, jivhāviññānam, dukkhasahagatam kāyaviññānam, upekkhāsahagatam sampaṭicchanacittam upekkhāsahagatam santiranacittam ceti imāni satta pi akusalavipākacittāni nāma

4 'Tongue-consciousness, accompanied by indifference

5 'Touch-consciousness, accompanied by a pleasant feeling

6 'Recipient consciousness, accompanied by indifference.

7 'Investigating consciousness, accompanied by indifference

*8 'Investigating consciousness, accompanied by delight ' (VIII)

§11 *Kiriyā Citta*

(The types of consciousness which do not yield Vipāka)

Pañca-Dvārāvajjana or 'consciousness turning to impression 'at the five doors of senses,' and *Manodvārāvajjana* or 'consciousness turning to impressions at the mind-door' are the automatic tendencies of the mind, when a stimulus is received from without, or an idea is caught from within They are *Ahetuka*, and Kiriyā as well, for, they cannot yield *Vipāka* or karmic result

Hasituppāda or 'the smile of the Arhat' is also Ahetuka Kiriyā, it is not accompanied by the Hetus, and does not produce *vipāka*

Hence, these are the three types of consciousness unaccompanied by the Hetus, and not capable of yielding karmic result—

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* If the object is very dear, *Somanassa* or delight may arise even at this stage

VIII Upekkhāsahagatam cakkhuviññānam, tathā sotaviññāṇam ghānaviññānam, jivhāviññānam, sukhasahagatam kāyaviññāṇam, upekkhāsahagatam sampaticchanacittam, somanassasahagatam santiranacittam, upekkhāsahagatam santiranacittam ceti imāni aṭṭha pi kusalavipākāhetukacittāni nāma

1 'Consciousness turning to impressions at the mind-door, accompanied by indifference

3 'Smile of the Arhat, accompanied by delight'

(IXa)

Summary

'Thus, there are altogether eighteen types of consciousness not rooted in the Hetus' (IXb)

'There are seven types of resultant consciousness of the previous bad karmas, eight types of resultant consciousness of the previous good karmas and three types of consciousness which do not yield a resultant Thus there are altogether eighteen types of consciousness unaccompanied by the Hetus' (X)

III

§ 12 *Sobhana Citta*

(*Types of good consciousness*)

The above thirty types of consciousness are not progressive The twelve immoral are degenerating, and the eighteen Ahetukas are neutral

The types of consciousness that are going to be described henceforth, are, on the other hand, good (Sobhana), inasmuch as they are either moral or their resultant, or the actions of the Arhat

'These are fifty-nine, from one way of calculation, and ninety-one, from the other

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IX (a) Upekkhāsahagatam pañcadvārāvajjanacittam, tathā mano-dvārāvajjanacittam, somanassasahagatam hasituppādacittam ceti imāni tīni pi ahetukakriyācittāni nāma

(b) Iccevam sabbathā pi atthārasāhetukacittāni samattāni

X Sattākusalapākāni puññapākāni atthadhā,
Kriyācittāni tīni ti aṭṭhārasa ahetukā

'The types of consciousness, except the immoral and the Ahetuka ones, are called Sobhana or 'good' ' (XI)

They are of three kinds, namely, (a) moral (Kusala), (b) resultant (Vipāka), and (c) inoperative (Kiriyā)

(*a*)

§ 13 *Kusala Citta*

(*Types of moral consciousness*)

Helping the poor and needy, giving shelter to the forlorn, saving the creatures from distress and destruction, serving one's parents and elders, worshipping the Buddha, listening to the inspiring discourses on the Dhamma, and such other meritorious acts are Kusala or 'moral' They are all essentially rooted in the two Kusala-Hetus, namely, Alobha (self-sacrificingness) and Adosa (good-will), for, a greedy or an enraged man would not do them

Amoha (insight) is also necessary, no doubt, because a man generally performs them with *Ñāna* or 'knowledge', that thereby he will be better and purer in this life and hereafter When a Buddhist Upāsaka goes to the Vihāra, offers Pūjā before the image of the Buddha, gives alms to the monks, listens to religious discourses, and keeps eight precepts, he is conscious that he is doing a very meritorious act by which he will be better in his next birth His consciousness, in this case, is *Ñāna-Sampayutta* or accompanied by knowledge, i e , right view

On the other hand, there are also occasions when we do a good act spontaneously, on the spur of the moment

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XI Pāpāhetukamuttāni sobhanānī ti vuccare
Ekūnasaṭṭhi cittāni athekanavuti pi vā

A man sees someone drowning in the river, and at once jumps in and saves him, or, sees a wretched beggar in the street and drops a coin before him Such spontaneous acts are not accompanied by the reflection that 'they will yield good karmic result' They are, as it were, automatically done, on the spur of the moment Such a type is called *Ñāna-Vippayutta* or 'unaccompanied by right view'.

There may be another example of *Ñāna-Vippayutta* consciousness A man may not really understand that it is good to do a certain act, still he does it, simply because it is customary, or he sees others doing the same A monk comes to the house of a lay disciple, and he is worshipped both by the father and the child Here, the father's consciousness is *Ñāna-Sampayutta*, for he does it knowingly that he gains a merit thereby But the child does it simply because he sees his father doing so His consciousness is, therefore, *Ñāna-Vippayutta* [Navanītatīkā 1 12]

If the action is done—either *Ñāna-Sampayutta* or *Ñāna-Vippayutta*—unhesitatingly and without the suggestion of anyone else, it is *Asankhārika Citta* And it is *Sasankhārika*, if it is done after some hesitation, or at the suggestion of some one else

It may be also *Somanassa-Sahagata* or *Upekkhā-Sahagata*, as in the types of immoral consciousness rooted in *Lobha* [1, §7]

'Thus, these are the eight types of *Kāmāvacara* moral consciousness —

1 'Delighted, accompanied by knowledge, unhesitated and unsuggested

2 'Delighted, accompanied by knowledge, hesitated or suggested

3 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested

4 'Delighted, unaccompanied by knowledge, hesitated or suggested

5 'Indifferent, accompanied by knowledge, unhesitated and unsuggested

6 'Indifferent, accompanied by knowledge, hesitated or suggested

7 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested

8 'Indifferent, unaccompanied by knowledge, hesitated or suggested' (XII)

(*b*)

§14 *Vipāka Citta*

(*Types of moral resultant consciousness*)

Good acts, done during the course of this life, determine the nature of the mental disposition of a man in his next birth

A man is of a philanthropic nature, because his acts in previous life were conditioned by a strong *Alobha*, and of a miserly nature, because his acts in previous life were conditioned by very weak *Alobha* A man is of a very compassionate and loving nature, because his acts in pre-

XII Somanassasahagatam ñānasampayuttam asankhārikamekam, sasankhārikamekam Somanassasahagatam ñānavippayuttam asankhārikamekam sasankhārikamekam Upekkhāsahagatam ñāṇasampayuttam asankhārikamekam, sasankhārikamekam Upekkhāsahagatam ñānavippayuttam asankhārikamekam sasankhārikamekam ti imāni attha pi kāmāvacarakusalacittāni nāma

vious life were conditioned by a strong *Adosa*, and of an irritative and quarrelsome nature, because his acts in previous life were conditioned by a very weak *Adosa* A man is of a sharp intelligence and clear understanding, because his acts in previous life were conditioned by a strong *Amoha*, and a dullard, because his acts in previous life were conditioned by a weak *Amoha*

A man, whose acts are primarily conditioned by *Lobha*, *Dosa* and *Moha*, will not be born as a man at all, but as beast or a creature of some other lower species, with an instinctive consciousness, which is as weak as *Upekkhā-Sahagata Santīrana Citta* That is why, the discriminative faculty and memory of the beast are so feeble Among the beasts themselves there are grades of mental development, which is due to the degree of the strength of *Lobha*, *Dosa* and *Moha* in their previous births

A type of *Sahetuka Kusala Citta* is reflected just as it is in its *Vipāka* (resultant) Therefore, there will be as many types of *Vipāka Citta* (resultant consciousness of the previous life) as there are *Kusala Citta* (moral consciousness)

'Thus, there are the eight types of *Kāmāvacara* 'resultant' consciousness, rooted in the *Hetus* --

1 'Delighted, accompanied by knowledge, unhesitated and unsuggested

2 'Delighted, accompanied by knowledge, hesitated or suggested

3 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested

4 'Delighted, unaccompanied by knowledge, hesitated or suggested

5 'Indifferent, accompanied by knowledge, unhesitated and unsuggested

6 'Indifferent, accompanied by knowledge, hesitated or suggested

7 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested

8 'Indifferent, unaccompanied by knowledge, hesitated or suggested ' (XIII)

(*c*)

§15 *Kiriyā Citta*

(*Types of inoperative consciousness*)

An Arhat does good acts, but they produce no *Vipāka*, as he is totally free from desire (*Tanhā*) His acts are *Kiriyā* or 'inoperative '

Hence, just as the types of *Kusala Citta*, there are eight types of consciousness of the Arhat —

1 'Delighted, accompanied by knowledge, unhesitated and unsuggested

2 'Delighted, accompanied by knowledge, hesitated or suggested

3 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested

4 'Delighted, unaccompanied by knowledge, hesitated or suggested

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* XIII Somanassasahagatam ñānasampayuttam asankhārikamekam, sasankhārikamekam Somanassasahagatam ñānavippayuttam asaṅkhārikamekam, sasankhārikamekam Upekkhāsahagatam ñānasampayuttam asankhārikamekam, sasankhārikamekam Upekkhāsahagatam ñanavippayuttam asankhārikamekam, sasankhārikamekam ti imāni aṭṭha pi sahetukakāmāvacaravipākacittāni nāma

5 'Indifferent, accompanied by knowledge, unhesitated and unsuggested

6 'Indifferent, accompanied by knowledge, hesitated or suggested

7 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested

8 'Indifferent, unaccompanied by knowledge, hesitated or suggested' (XIV a)

§16 *Types of Kāmāvacara good consciousness summed up* —

Thus the types of *Kāmāvacara Kusala, Vipāka* and *Kiriyā* consciousness, rooted in the *Hetus*, are altogether twenty-four [*Kusala* 8 + *Vipāka* 8 + *Kiriyā* 8 = 24] (XIV b)

'The twenty-four types of *Kāmāvacara Kusala, Vipāka* and *Kiriyā* consciousness, rooted in the *Hetus*, are so classified according to **feeling** [*Somanassa* and *Upekkhā*], **knowledge** [*Ñānasampayutta* and *Ñānavippayutta*], and **being suggested or not** [*Asankhārika* and *Sasankhārika*]' (XV)

§17 *Types of Kāmāvacara consciousness summed up* —

'There are altogether fifty-four types of *Kāmāvacara* consciousness, namely —

Vipāka 23 [*Ahetuka* 15 + *Sahetuka* 8 = 23]

XIV (a) Somanasssasahagatam ñānasampayuttam asankhārikamekam, sasankhārikamekam Somanassasahagatam ñānavippayuttam asankhārikamekam, sasankhārikamekam Upekkhāsahagatam ñānasampayuttam asankhārikamekam, sasankhārikamekam Upekkhāsahagatam ñānavippayuttam asankhārikamekam, sasankhārikamekam ti imāni aṭṭha pi sahetukakāmāvacarakriyācittāni nāma

XIV (b) Iccevam sabbathā pi catuvisati sahetukakāmāvacarakusalavipākakriyācittāni samattāni

XV Vedanāñānasankhārabhedena catuvisati
Sahetukāmāvacarapuññapākakriyā matā

Kusala and *Akusala* 20 [*Kusala* 8+*Akusala* 12=20]
Kiriyā 11 (*Ahetuka* 3+*Sahetuka* 8=11) ' (XVI)

XVI Kāme tevīsa pākāni puññāpuññāni visati,
Ekādasa kriyā ceti catupaññāsa sabbathā

SECTION III

MAHAGGATA-CITTA

(*The higher grade of consciousness≡*Jhāna-consciousness*)

§18 *Introductory*

The mind of the average man is restless under the blinding influence of diverse desires He feels it very difficult to check it from running away here and there at random Hewever attentive he might be, still he fails to keep the 'object' on the upper surface of awareness, which is sinking down quite incessantly

It is only after a considerable amount of practice, that the Yogāvacara is able to exercise mastery over his mind, and to concentrate fully He obtains the different stages of *Jhāna* (ध्यान), in which the awareness of the object becomes quite steady, and which he can maintain as long as he desires

It is called *Mahaggata Citta* or 'the higher grade of consciousness' There are two kinds of it, namely, (A) *Rūpāvacara* (*Jhāna* of the form) and (B) *Arūpāvacara* (*Jhāna* of the formless)

(A)

Rūpāvacara Citta

(*JHĀNIC—consciousness of the form*)

The types of *Rūpāvacara*-consciousness are also of three kinds, namely (*a*) moral (*Kusala*), (*b*) resultant (*Vipāka*) and (*c*) inoperative (*Kiriyā*)

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* JHĀNA=ध्यान=ecstacy

(*a*)

§19 *Kusala* (*moral*)

The Yogāvacara obtains *Jhāna*, by meditating on one of the twenty-six objective *Kammatthānas*, such as earth, water, fire etc [Ch IX §2], which are *Rūpa* or form It is, therefore, called *Rūpāvacara Citta* or *Jhāna*-consciousness of the form

At the first stage of *Jhāna*, **five psychic factors** are very prominent in him, namely, (1) *Vitakka* (applying the mind on the object of meditation), (2) *Vicāra* (sustaining the mind on the object), (3) *Pīti* (a thrill of pleasant sensation), (4) *Sukha* (ease), and (5) *Ekaggatā* (one-pointedness = concentration)

At the second stage of *Jhāna*, *Vitakka* is excluded, and there remain only the residue four factors.

At the third stage of *Jhāna*, *Vicāra* is also excluded, and there remain only the residue three factors

At the fourth stage of *Jhāna*, *Pīti* is also excluded, and, there remain only two factors, viz , *Sukha* and *Ekaggatā*

At the fifth stage of *Jhāna*, '*Sukha*' is substituted by *Upekkhā*, in the result, there remain only two factors This is the highest stage of *Rūpāvacara Jhāna*

Hence there are altogether five types of *Rūpāvacara Kusala Citta* —

1 'The first stage of *Kusala Jhāna*, *with Vitakka* (applying the mind on the object), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness = concentration)

2 'The second stage of *Kusala Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*

3 'The third stage of *Kusala Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*

4 'The fourth stage of *Kusala Jhāna*, with *Sukha* and *Ekaggatā*

5 'The fifth stage of *Kusala Jhāna*, with *Upekkhā* and *Ekaggatā*' (XVII)

In the above stages of *Jhāna*, the factors have been excluded one by one There is an *Anga-Samatikkamana* or gradual suppressing of the factors

(*b*)

§20 *Vipāka* (*resultant*)

The three *Kusala Hetus*, viz , *Alobha*, *Adosa* and *Amoha* are very strong in the above types of *Rūpāvacara-Kusala* consciousness, which are free from all immoral tendencies They are, therefore, reflected, just as they are, in the mental disposition of the next life

Hence there are also five types of *Rūpāvacara Vipāka* consciousness, corresponding to the five *Kusala* ones —

1 'Resultant consciousness of the first stage of *Jhāna*, with *Vitakka* (applying the mind on the object of meditation), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness)

XVII Vitakkavicārapitisukhekaggatāsahitam paṭhamajjhānakusalacittam Vicārapitisukhekaggatāsahitam dutiyajjhāna-kusala cittam. Pitisukhekaggatāsahitam tatiyajjhāna kusalacittam Sukhekaggatāsahitam catutthajjhānakusalacittam Upekkhekaggattāsahitam pancamajjhānakusalacittam ceti imāni pañca pi rūpāvacarakusalacittāni nāma

2 'Resultant consciousness of the second stage of *Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*

3 'Resultant consciousness of the third stage of *Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*

4 'Resultant consciousness of the fourth stage of *Jhāna*, with *Sukha* and *Ekaggatā*

5 'Resultant consciousness of the fifth stage of *Jhāna*, with *Upekkhā* and *Ekaggatā*' (XVIII)

(c)

§21 *Kiriyā* (*inoperative*)

An Arhat also obtains these stages of *Jhāna*, but, they do not yield *Vipāka* They are *Kiriyā* or inoperative

Hence there are five types of *Rūpāvacara Kiriyā* consciousness, corresponding to the five *Kusala* ones —

1 'Inoperative consciousness of the first stage of *Jhāna* with *Vitakka* (applying the mind on the object of meditation), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness).

2 'Inoperative consciousness of the second stage of *Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*

3 'Inoperative consciousness of the third stage of *Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*

4 'Inoperative consciousness of the fourth stage of *Jhāna*, with *Sukha* and *Ekaggatā*

XVIII Vitakkavicārapītisukhekaggatāsahitam paṭhamajjhānavipākacittaṃ Vicārapītisukhekaggatāsahitam dutiyajjhānavipākacittam Pītisukhekaggatāsahitaṃ tatiyajjhāna vipākacittam Sukhekaggatāsahitaṃ catutthajjhānavipākacittaṃ Uppekkhekaggatāsahitam pañcamajjhānavipākacittaṃ ceti imāni pañca pi rūpāvacaravipākacittāni nāma

5 'Inoperative consciousness of the fifth stage of *Jhāna*, with *Upekkhā*, and *Ekaggatā* (XIX a)

§22 *Types of Rūpāvacara consciousness summed up* —

'Thus there are altogether fifteen types of *Rūpāvacara* moral, resultant and inoperative consciousness ' (XIX b)

'There are five types of *Rūpāvacara* consciousness according to the stages of *Jhāna* According to moral, resultant and inoperative types of consciousness, they are altogether fifteen in number ' (XX)

(B)

Arūpāvacara Citta

(*JHĀNA—consciousness of the formless*)

The types of *Arūpāvacara* consciousness are also of three kinds, namely, (*a*) moral (*Kusala*), (*b*) resultant (*Vipāka*), and inoperative (*Kiriyā*)

(*a*)

§23 *Kusala* (*moral*)

The Yogāvacara, intending to rise higher in the field of *Jhāna*, gives up the *Rūpa Kammatthāna* of the *Rūpāvacara*, and obtains *Jhāna* one by one on the four *Arūpas* (formless), namely—(1) *Ananta Ākāsa* (infinity of space), (2) *Ananta Viññāna* (infinity of consciousness), (3) *Ākiñcañña* (nothingness) and (4) *Nevasaññā Nāsaññā* (a state in which cogni-

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XIX (a) Vitakkavicārapitisukhekaggatāsahitam pathamajjhāna-kriyācittam Vicārapitisukhekaggatāsahitam dutiyajjhāna-kriyācittam Pitisukhekaggatāsahitam tatiyajjhānakriyācittam, Sukhekaggatāsahitam catutthajjhānakriyācittam Upekkhekaggatāsahitam pañcamajjhānakriyācittam ceti imāni pañca pi rūpāvacarakriyācittāni nāma

(b) Iccevam sabbathā pi pannarasa rūpāvacarakusalavipākakriyācittāni samattāni

XX Pañcadhā jhānabhedena rūpāvacaramānasam,
Puññapākakriyābhedā tam pañcadasadhā bhave

tion is so extremely subtle that it cannot be said whether it is or not) These stages of *Jhāna* are called *Arūpāvacara Citta* or consciousness of the formless

There are only two factors in these stages, namely, *Upekkhā* and *Ekaggatā*, therefore, they really belong to the fifth stage of *Jhāna* They differ from one another in *Kammatthānas* only, not in factors There is no *Anga-Samatikkamana* (gradual suppression of factors one by one), as in the *Rūpāvacara*, but there is an *Ālambana-Samatikkamana* (giving up the objects of meditation one by one)

Hence there are four types of the *Arūpāvacara Kusala* consciousness, obtaining *Jhāna* on the above four formless objects —

1 'Moral *Jhāna*-consciousness dwelling on the **infinity of space**

2 'Moral *Jhāna*-consciousness dwelling on the **infinity of consciousness**

3. 'Moral *Jhāna*-consciousness dwelling on **nothingness**

4 'Moral *Jhāna*-consciousness **wherein cognition is so extremely subtle, that it cannot be said whether it is or is not'** (XXI)

(*b*)

§24 *Vipāka* (*resultant*)

There are four types of the resultant *Jhāna* consciousness of the formless, corresponding to the above moral ones —

XXI Ākāsānañcāyatanakusalacittam Viññānañcāyatanakusalacittam Ākiñcaññāyatanakusalacittam Nevasaññānāsaññāyatanakusalacittam ceti imāni cattāri pi arupāvacarakusalacittāni nāma.

1 'Resultant *Jhāna*-consciousness dwelling on the **infinity of space**

2 'Resultant *Jhāna*-consciousness dwelling on the **infinity of consciousness**

3 'Resultant *Jhāna*-consciousness dwelling on **nothingness**

4 'Resultant *Jhāna*-consciousness **wherein cognition is so extremely subtle, that it cannot be said whether it is or is not**' (XXII)

(*c*)

§25 *Kiriyā* (*inoperative*)

The Arhat obtains these types of *Jhāna*-consciousness of the formless, but they yield no *Vipāka* They are *Kiriyā* or inoperative

'These are the four types of inoperative *Jhāna*-consciousness of the formless —

1 'Inoperative *Jhāna*-consciousness dwelling on the **infinity of space**

2 'Inoperative *Jhāna* consciousness dwelling on the **infinity of consciousness**

3 'Inoperative *Jhāna*-consciousness dwelling on **nothingness**

4 'Inoperative *Jhāna*-consciousness **wherein cognition is so extremely subtle, that it cannot be said**

XXII Ākāsānañcāyatanavipākacittam Viññānañcāyatanavipākacittam Ākiñcaññāyatanavipākacittam Nevasaññānāsaññāyatanavipākacittam ceti imāni cattāri pi arūpāvacaravipākacittāni nāma.

whether it is or is not ' (XXIII a)

§26 *Types of Arūpa-consciousness summed up*

'Thus there are altogether twelve moral, resultant, and inoperative types of consciousness of the formless '

(XXIIIb)

'According to the objects of *Jhāna*, there are four types of consciousness of the formless Again, according to moral, resultant, and inoperative types, they are altogether twelve in number ' (XXIV)

XXIII(a) Ākāsānañcāyatanakriyācittam Viññānañcāyatana-kriyācittam Ākiñcaññāyatanakriyācittam Nevasaññānāsaññāyatana-kriyācittañceti imāni cattāri pi arūpāvacarakriyācittāni nāma

(b) Iccevaṃ sabbathā pi dvādasa arūpāvacara-kusalavipākakriyā-cittāni samattāni

XXIV Ālambanappabhedena catudhāruppamānasam,
Puññapākakriyābhedā puna dvādasadhā ṭhitam

SECTION IV

LOKUTTARA CITTA

(*Supra-mundane consciousness*)

§27 *Introductory*

A being of the *Rūpa* or the *Arūpa* plane of life may, under the influence of ignorance (*Avijjā*), be led to think that it is an eternal and blissful state He may thus create craving for life His active *Jhāna*-consciousness will then yield resultant, as an effect of which, he will be born again after death

He may be in the bondage of the following ten fetters—

(1) Ignorance of identity, (2) Doubt, (3) The wrong belief that external rituals lead to purity, (4) Sensuous desire, (5) Ill-will, (6) Attachment for *Rūpa*-existence, (7) Attachment for *Arūpa*-existence, (8) Conceit, (9) Distraction, (10) Nescience

One, intending to get rid of them, meditates on *Anicca* (impermanent), *Dukkha* (miserable), and *Anatta* (substanceless) nature of all existence, and obtains *Jhāna* on *Nibbāna*

Thereby, he succeeds in destroying the first three fetters and attains to the first stage of the Supra-mundane plane He is called *Sotāpanna*, or 'one who has come in the stream leading to *Nibbāna*' He is sure to become Arhat within the course of seven births

When he succeeds in weakening the other two fetters, namely, sensuous desire and ill-will, he attains to the second stage of the Supra-mundane plane, and is called *Saka-*

dāgāmī or once-returner After this he will be born only once in this world and attain *Nibbāna*

When he succeeds in totally uprooting these two fetters he attains to the third stage of the Supra-mundane plane, and is called *Anāgāmī* or 'never returner', that is, one who will either obtain *Nibbāna* in this very life, or will be born in some higher plane and will there obtain *Nibbāna*

When he destroys the remaining five fetters as well, he becomes an Arhat, who has fully realized the Summum Bonum, *Nibbāna*

The moments of realising these stages are called *Magga Citta* (Path-consciousness), and the moments of being conscious of the realisation are called *Phala-Citta* (Fruit-consciousness)

Hence there are altogether eight types of the *Lokuttara Citta* (Supra mundane consciousness) —

§28 (a) *Magga Citta*

These are the four types of the Supra-mundane moral consciousness —

1 'Consciousness belonging to the Path of **Stream-attainment**
2 'Consciousness belonging to the Path of **Once-returning**
3 'Consciousness belonging to the Path of **Never-returning**
4 'Consciousness belonging to the Path of **Arahantship**' (XXV)

XXV Sotāpattimaggacittam Sakadāgāmimaggacittam Anāgāmimagga-cittaṃ Arahattamaggacittam ceti imāni cattāri pi lokuttara-kusalacittāni nāma

§29 (b) *Phala Citta*

'These are the four types of Supra-mundane resultant consciousness —

1 'Consciousness belonging to the fruition of Stream-attainment
2 'Consciousness belonging to the fruition of Once-returning
3 'Consciousness belonging to the fruition of Never-returning
4 'Consciousness belonging to the fruition of Arahantship ' (XXVIa)

§30 *Types of Supra-mundane consciousness summed up*

'Thus there are altogether eight moral and resultant types of Supra-mundane consciousness (XXVI b)

'The four *Maggas* are the four types of Supra-mundane moral consciousness, and their fruition are the types of resultant consciousness Therefore, there are altogether eight types of Supra-mundane consciousness ' (XXVII)

XXVI (a) Sotāpattiphalacittam Sakadāgāmiphalacittam Anāgāmi-phalacittam Arahattaphalacittam ceti imāni cattāri pi lokuttaravipākacittāni nāma

(b) Iccevam sabbathā pi aṭṭhalokuttarakusalavipākacittāni samattāni

XXVII Catumaggappabhedena catudhā kusalam tathā
Pākam tassa phalattā ti aṭṭhadhānuttaraṃ matam

SECTION V

FINAL CALCULATION OF ALL THE TYPES OF CONSCIOUSNESS

§31 *One way of calculation*

There are eighty-nine types of consciousness in all They can be classified either as (A) immoral moral-resultant-inoperative, or as (B) *Kāmāvacara Rūpāvacara Arūpāvacara-Lokuttara*, both making the total of eighty-nine

(*A*) *Immoral moral-resultant-inoperative*

'There are twelve types of immoral [*Lobha* 8+*Dosa* 2+ *Moha* 2], twenty-one types of moral [*Kāmāvacara* 8+*Rūpāvacara* 5+*Arūpāvacara* 4+*Lokuttara* 4=21], thirty six types of resultant [*Ahetuka* 15+*Kāmāvacara Sahetuka* 8+*Rūpāvacara* 5+*Arūpāvacara* 4+*Lokuttara Phala* 4=36], and twenty types of inoperative consciousness [*Ahetuka* 3+*Kāmāvacara Sahetuka* 8+*Rūpāvacara* 5+*Arūpāvacara* 4=20]' (XXVIII)

(*B*) *Kāmāvacara-Rūpāvacara-Arūpāvacara-Lokuttara*

'There are fifty-four types of *Kāmāvacara* [Immoral 12+ *Ahetuka* 18+Moral 8+moral resultant 8+inoperative 8= 54], fifteen types of *Rūpāvacara* [Moral 5+Resultant 5+ Inoperative 5=15], twelve types of *Arūpāvacara* [Moral 4+Resultant 4+Inoperative 4=12], and eight types of *Lokuttara* consciousness [Path 4+Fruition 4=8], the total being the same as eighty-nine

§32 *Another way of calculation*

'The above eighty-nine types of consciousness can be

XXVIII Dvādasākusalānevam kusalānekavīsati,
Chattinseva vipākāni kriyācittāni vīsati

again calculated as **one hundred and twenty-one** types ' (XXIX)

'How are the eighty-nine types of consciousness calculated as one hundred and twenty-one ?

'*Sotāpatti-Magga*-consciousness can be subdivided into five types, as under

1 'Associated with the first stage of *Jhāna*
2 'Associated with the second stage of *Jhāna*
3 'Associated with the third stage of *Jhāna*
4 'Associated with the fourth stage of *Jhāna*
5 'Associated with the fifth stage of *Jhāna*

'Thus there will be five subdivisions in each of the *Sakadāgāmi-Magga*, *Anāgāmī-Magga* and *Arahatta-Magga* types of consciousness, amounting altogether to twenty types of *Magga*-consciousness

'In the similar manner [by subdividing each *Phala*-consciousness into five types], there will be twenty types of *Phala*-consciousness

'All of them, summed up together, make forty types of *Lokuttara* consciousness ' (XXX)

XXIX Catupaññāsadhā kāme rūpe pannarasīraye,
Cittāni dvādasāruppe aṭṭhadhānuttare tathā
Itthamekūnanavutippabhedam pana mānasam,
Ekavisasatam vātha vibhajanti vicakkhanā

XXX Katham ekūnanavutividham cittam ekavisasatam hoti ? Vitakkavicārapitisukhekaggatāsahitam pathamajjhānasotāpattimaggacittam Vicārapitisukhekaggatāsahitam dutiyajjhānasotāpattimaggacittam Pitisukhekaggatāsahitam tatiyajjhānasotāpattimaggacittam Sukhekaggatāsahitam catutthajjhānasotāpattimaggacittam Upekkhekaggatāsahitam pañcamajjhānasotāpattimaggacittam ceti imāni pañca pi Sotāpattimaggacittāni nāma Tathā sakadāgāmimagga-anāgāmimagga-arahattamaggacittam ceti samavisati maggacittāni Tathā phalacittāni ceti samacattālisa lokuttaracittāni bhavantiti

No stages of the *Lokuttara* plane can be realised by a consciousness of the world of desires

To realise them, the consciousness must be steady, at least as much as in the first stage of *Jhāna* It may be more, as in the second, the third, the fourth, or the fifth stages of *Jhāna*, at the time of realisation, *the object of Jhāna being Nibbāna in all the cases*

But it is not necessary that a man must practise Yoga and first develop the *Jhānas* If he has a strong *Kusala-Vipāka*, he can directly start meditating on *Anicca, Dukkha* and *Anatta*, obtain *Jhāna* on *Nibbāna* and attain to the *Lokuttara* plane Such a man is called *Sukkha-Vipassaka* or 'one who has a dry insight'

'The (eight) types of Supra-mundane consciousness become as many as forty, when each is subdivided into five, according to the factors of *Jhāna*, with which they are associated ' (XXXIa)

The eight types of Supra-mundane consciousness being split up into forty, there is an increase of thirty-two in the total eighty-nine types of consciousness Hence the types become altogether one hundred and twenty one, as under—

Akusala	12
Ahetuka	18
Kāmāvacara-Sobhana	24
Rūpāvacara	15

XXXI (a) Jhānangayogabhedena katvekekam tu pañcadhā,
Vuccatānuttaram cittam cattālisa vidham ti ca

Arūpāvacara	12
Lokuttara	40
	121

§33 *Types of different Jhāna, calculated separately*

To calculate the types of the different *Jhāna* separately, we must remember the following two points —

(1) In *Rūpāvacara* consciousness, the object of *Jhāna* is one of the twenty-six objective *Kammatthānas* [Ch IX §2]. The five stages of *Jhāna* are obtained on the same *Kammatthāna*

They are obtained in the Supra-mundane plane as well, but, in it, instead of a *Kammatthāna*, the object of *Jhāna* is *Nibbāna*

(2) As we have seen above, there are only two factors in the *Arūpāvacara Jhāna*, namely, *Upekkhā* and *Ekaggatā*, which is but a type of the fifth stage of *Jhāna* All the twelve types of *Arūpāvacara* consciousness are, therefore, considered as the fifth stage of *Jhāna*-

'*Lokuttara* should be considered in the same manner as *Rūpāvacara* [i e , there are five stages of *Jhāna* in both of them]

'In the order of the *Jhāna*, *Arūpāvacara* should be considered as the fifth [having only the two factors, *Upekkhā* and *Ekaggatā*]

'Hence the first four stages of *Jhāna* are each of eleven types but the last stage is of twenty-three ' (XXXIb)

XXXI (b) Yathā ca rūpāvacaram gayhatānuttaram tathā,
Pathamādijjhānabhede āruppam cāpi pañcame
Ekādasa-vidham tasmā paṭhamādikamīritam,
Jhānamekekamante tu tevīsatividhaṃ bhave

The following chart will explain the above—

Jhāna	*Rūpāvacara*			*Arūpāvacara*			*Lokuttara*		*Total*
	Kusala	*Vipāka*	*Kiriyā*	*Kusala*	*Vipāka*	*Kiriyā*	*Magga*	*Phala*	
I Stage	1	1	1				4	4	11
II ,,	1	1	1				4	4	11
III ,,	1	1	1				4	4	11
IV ,,	1	1	1				4	4	11
V ,,	1	1	1	4	4	4	4	4	23

"There are thirty-seven types of moral [*Kāmāvacara* 8+*Rūpa* 5+*Arūpa* 4+*Lokuttara* 20=37], and fifty two types of resultant consciousness [*Ahetuka* 15+*Kāmāvacara Sahetuka* 8+*Rūpa* 5+*Arūpa* 4+*Lokuttara* 20=52]

'Thus there are altogether one hundred and twenty-one types of consciousness ' (XXXI c)

XXXI(c) Sattatiṃsavidhaṃ puññam dvipaññāsavidham tathā
Pākamiccāhu cittāni ekavīsasatam budhā

CHAPTER II

CETASIKA

(*Psychic factors*)

SECTION I

HOW MANY AND WHAT ARE THEY ?

§1 *Introductory*

A type of consciousness is not a simple unity It is a complex of various psychic factors, called *Cetasika* These factors constitute the type and exist in and with it

For example, out of the 89 types of consciousness discussed in the previous chapter, the most simple ones are the *Cakkhu-Viññāna* (eye-consciousness), *Sota-Viññāna* (ear-consciousness), *Ghāna Viññāna* (nose-consciousness), *Jivhā-Viññāna* (tongue-consciousness) and *Kāya-Viññāna* (touch-consciousness), being pure sensations, unalloyed with any reflection over the object But if we examine them minutely they are found to consist of as many as seven factors in them, namely, (1) *Phassa* (contact of the subject with the object), (2) *Vedanā* (the feeling of the subject that it has been affected by the object), (3) *Saññā* (marking the object), *Cetanā* (volition=inclining towards the object), (5) *Ekaggatā* (concentrating towards the object), (6) *Jīvitindriya* (psychic, life) and (7) *Manasikāra* (attending to the object)

These seven factors arise simultaneously with the particular *Viññāna* (sensation), not one preceding the other Their object is the same as that of the *Viññāna*, either visible, audible, olfactory, gustatory, tactual or ideal

Their 'base' on which they originate is also the same as that of the *Viññāna*, either eye, ear, nose, tongue, body or heart * With the cessation of the *Viññāna*, the factors also disappear

Such psychic-factors are altogether fifty-two in number that constitute the different types of consciousness in different permutation and combination The present chapter of the book discusses *which factors are present in which types, and which types consist of which factors* This will help us very much in determining the exact and definite character of the certain type of consciousness

'In consciousness, there are fifty-two psychic factors, called *Cetasika*, which arise together with it, on the same object and base, and pass away simultaneously with it '(I)

How ?

They are as follows —

(A)
AÑÑASAMĀNA

(The factors that may be found in any type of consciousness)

§2 *Sabba-Citta-Sādhārana*

(Invariably common to all the types of consciousness)

'The following seven *Cetasika* (psychic factors) are invariably common to all the types of consciousness —

1 Contact, 2 Feeling, 3 Marking the object,

---

*It is interesting to note that the basis of consciousness, according to Abhidhamma, is heart and not brain

1 Ekuppādanirodhā ca ekālambanavatthukā
Cetoyuttā dvipaññāsa dhammā cetasikā matā

4 Volition, 5. Concentration, 6 Psychic life, 7 Attention ' (II)

Phassa is the 'contact' of the subject with the object, either material or ideational There can be no consciousness without this primary factor

*Vedanā** is the feeling of the subject that it has been affected either pleasantly, painfully or neutrally, and it is essentially found in all consciousness

*Saññā** is 'marking the appearance of the object' that makes it possible to recognise a thing As it marks only the surface-appearance, without going into its intrinsic nature, it is often very deceptive, as in the case of an illusion This factor, essentially present in every consciousness, links the present experience with the past

Cetanā is the 'motiveless inclination' of the subject towards the object when a contact has taken place In the moral or the immoral types of consciousness, this factor is called 'karma', either of the mind, or the speech, or the action *Cetanā* is also thus an essential factor of every consciousness

Ekaggatā is concentrating upon an object, it varies in strength in different moments of consciousness In *Pañcadvārāvajjana* or *Cakkhu-Viññāna* it is very feeble, but in the *Jhāna* it is fully steady

Jīvitindriya is the psychic principle which keeps a consciousness alive

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II Katham ? Phasso, Vedanā, Saññā, Cetanā, Ekaggatā, Jivitindriyam, Manasikāro ceti sattime cetasikā sabbacittasādhāranā nāma

**Vedanā* and *Saññā* have been treated as independent aggregates (*Khandha*) The remaining fifty factors are included in the *Saṃkhāra Khandha* or the aggregate of the mental tendencies

Manasikāra is paying heed to the object, which must be present in every consciousness

§3 *Pakinnaka*

(*Factors that may be found commonly in any class of consciousness*)

'The following six *Cetasika* may be found in any class—(1) applying the mind on the object (*Vitakka*) (2), sustaining the mind on the object (*Vicāra*), (3) belief (*Adhimokkha*), (4) energy (*Viriya*), (5) a thrill of pleasant sensation (*Piti*) and (6) an urge to do (*Chanda*)' (III a)

These six factors may be commonly present in all the classes of consciousness, but not in all the types

** ** **

Vitakka is the initial application of the mind on the object, and *Vicāra* is sustaining the mind on it According to Suttanta, these two factors always go together, but Abhidhamma holds that *Vicāra* can be separated from *Vitakka* In the second stage of *Jhāna*, according to Abhidhamma, *Vitakka* is excluded, and *Vicāra* exists independent of it They differ in strength in different types of consciousness In the *Jhāna*, they are the strongest They are present both in the moral and the immoral types

** ** **

Adhimokkha is the belief in the object No activity, either good or bad, is possible without a belief in it, irrespective of whether it is true or totally illusive

** ** **

III (a) Vitakko, Vicāro, Adhimokkho, Viriyam, Piti, Chando cā ti cha ime cetasikā pakinnakā nāma

Vırıya ıs the energy to do an act

** ** **

Pītı ıs a thrıll of pleasent sensatıon whıch may be experıenced both ın the moral and the ımmoral types of conscıousness A greedy man may get ıt when he has won a bıg prıze ın a lottery, and a phılanthropıst may get ıt when he has rescued a man from dıfficultıes It dıffers ın strength ın dıfferent types of conscıousness and ın dıfferent persons

** ** **

Chanda ıs an urge to do

** ** **

'Thus, these thırteen factors [ınvarıably found 7+common to all the classes 6=13] are present ın all the classes of conscıousness ' (IIIb)

(B)

§4 *Akusala Cetasıka*

'The followıng fourteen factors are ımmoral—(1) Dullness and deceptıon (2) Impudence (3) Shamelessness (4) Dıstractıon (5) Greed (6) False vıew (7) Conceıt (8) Hate (9) Envy (10) Jealousy (11) Worry (12) Sloth (13) Torpor (14) Peıplexıty ' (IV)

These factors are present ın the ımmoral types of conssciousness

(C)

§5 *Sobhana Cetasıka*

(Good Psychıc factors)

Factors that are found ın good types of consciousness

III (b) Fvamete terasa cetasıkā aññasamānā tı vedıtabbā

IV Moho, Ahırıkam, Anottappam, Uddhaccam, Lobho, Dıṭṭhı, Māno, Doso, Issā, Maccharıyam, Kukkuccam, Thınam, Mıddham, Vıcık'cchā cetı cuddas'me cetasıkā akusalā nāma

are called *Sobhana* They are altogether twenty-five in number, and have been classified under four heads, namely—(i) factors that are essentially present in all the types of good consciousness, (ii) abstinences, (iii) illimitables and (iv) reason as the guiding principle

(i)

Factors that are essentially present in all the types of good consciousness

'The following nineteen factors are essentially present in all the types of 'good' consciousness —(1) faith, (2) mindfulness, (3) prudence, (4) shame, (5) self sacrificingness, (6) good-will, (7) balance of mind, (8) calmness of the psychic factors, (9) calmness of mind, (10) buoyancy of the psychic factors, (11) buoyancy of mind, (12) pliancy of the psychic factors, (13) pliancy of mind, (14) fitness of work of the psychic factors, (15) fitness of work of mind, (16) proficiency of the psychic factors, (17) proficiency of mind, (18) rectitude of the psychic factors and (19) rectitude of mind ' (V)

Lobha, *Dosa* and *Moha* have a blinding and agitating influence upon the person, under which he loses his self-consciousness and the reasoning faculty He forgets himself, and feels stiff

Quite opposed to that, in a 'good' consciousness, the subject is fully awake and mindful Calmness (*Passaddhi*),

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V Saddhā, Sati, Hiri, Ottappam, Alobho, Adoso, Tatramajjhattatā, Kāyapassaddhi, Cittapassaddhi, Kāyalahutā, Cittalahutā, Kāyamudutā, Cittamudutā, Kāyakammaññatā, Cittakammaññatā, Kāyapāguññatā, Cittapāguññatā, Kāyujjukatā, Cittujjukatā, ceti ekūnavisatime cetasikā sobhanasādhāranā nāma.

buoyancy (*Lahutā*), pliancy (*Mudutā*), fitness of work (*Kammaññatā*), proficiency (*Pāguññatā*) and rectitude (*Ujukatā*) of the mind and mental factors prove that the types of 'good' consciousness are light, calm and peaceful

(ii)

Virati (*abstinences*)

'There are three abstinences, namely, (1) right speech (abstaining from false speech), (2) right action (abstaining from false action) and (3) right livelihood (abstaining from false livelihood)' (VI)

It will be seen that these three factors have been taken from the Noble Eight-fold Path But why have the remaining five been left out?

The Noble Eight-fold Path consists of (1) right view, (2) right aspiration, (3) right speech, (4) right action, (5) right livelihood, (6) right endeavour, (7) right mindfulness and (8) right concentration

Of these, the last one, 'right concentration,' is the same as *Ekaggatā* (concentration) of the five stages of *Jhāna*, which has been already included in the group called *Sabbacitta-Sādhārana*

The seventh, 'right mindfulness', has been included in the group called *Sobhana-Sādhārana*

The sixth, 'right endeavour', is nothing but a kind of *Viriya* (energy) which has been included in the group called *Pakinnaka*

The second, 'right aspiration', is but a kind of *Vitakka*

VI Sammā-Vācā, Sammā-Kammanto, Sammā-Ājivo ceti tisso viratiyo nāma

(applying the mind on the object), which has been included in the group above

The first, 'right view', is the same as *Paññindriya* (reason), which itself forms the fourth head under *Sobhana Cetasika*

Hence, the present group has been formed only with the remaining three factors

(iii)

Illimitables (appamaññā)

'Compassion' (over the grief of others) and 'joy' (on the prosperity of others) are the two illimitables ' (VIIa)

They are called illimitables, because they are spread over all the innumerable beings of the universe

They have been taken from the four-fold Brahma Vihāra The other two, namely, *Mettā* (friendliness) and *Upekkhā* (equilibrium of mind), have been already included in the group *Sobhana-Sādhārana*, as *Adosa* (good-will) and *Tatra-Majjhattatā* (balance of mind) respectively

(iv)

Reason (Paññindriya)

Paññindriya or 'reason as-a-guiding-principle,' is a psychic factor which is present only in those types of consciousness that are very much thoughtful, having 'reason' as the guiding principle

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VII (a,b) Karunā-Muditā pana appamaññāyo nāmā ti sabbathā pi paññindriyena saddhim pañcavisatime cetasikā sobhanā ti veditabbā

'Including 'reason' also as a factor, there are altogether twenty-five good psychic factors [common to all the types of good consciousness 19 + abstinences 3 + illimitables 2 + Reason 1=25]' (VII b)

ALL THE PSYCHIC FACTORS SUMMED UP

'*Aññasamāna* factors are thirteen [*Sabbacitta Sādhārana* 7 + *Pakinnaka* 6 = 13], immoral ones are fourteen, and the good ones are twenty-five Hence they are altogether fifty-two in number' (VIII)

VIII Ettāvatā ca—

Terasaññasamānā ca cuddasākusalā tathā,
Sobhanā pañcavīsā ti dvipaññāsa pavuccare.

SECTION 2

WHAT FACTORS ARE PRESENT IN WHICH TYPES OF CONSCIOUSNESS ?

§ 6 *Introductory*

'Seven factors are present in all the types The *Pakinnakas* are present occasionally wherever possible the fourteen take place only in the immoral and the good factors only in the good types of consciousness ' (IX)

HOW DOES IT OCCUR ?

§7 *Sabba Citta-Sādhārana*

(*Factors that are common to all the types*)

'The group of seven factors, called *Sabba-Citta-Sādhārana*, is present in all the eighty-nine types of consciousness ' (X)

§8 *Pakinnaka*

(*Factors that are commonly present in all the classes of consciousness*)

'Among the group of (six) factors that are present occasionally wherever possible —

I

'*Vitakka* (applying the mind on the object) is present in all the types of *Kāmāvacara* consciousness, with the exception of twice five-fold *Viññāna* (sensation) , and in the

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IX Tesam cittāviyuttānam yathāyogamito param,
Cittuppādesu paccekam sampayogo pavuccati
Satta sabbattha yujjanti yathāyogam pakinnakā,
Cuddasākusalesveva sobhanesveva sobhanā

X Katham ? Sabbacittasādhāranā tāva satta cetasikā sabbesu pi ekūnanavuticittuppādesu labbhanti

eleven types of consciousness of the first stage of *Jhāna* Thus, it is found altogether in fifty-five types' (XIa)

Eye-consciousness, ear-consciousness, nose consciousness, tongue-consciousness, and touch-consciousness, these are the five *Viññānas* They are altogether ten in number, five being the resultant of previous good karma, and five being the resultant of previous bad karma [Ch I § 2] They are pure sensation, unalloyed with reflection *Vitakka*, therefore, cannot be present in them

Except these ten, *Vitakka* is present in the remaining forty-four types of *Kāmāvacara* consciousness, namely—

Akusala	12
Ahetuka (except the ten *Viññāna*)	8
Kusala + *Vipāka* + *Kiriyā*	24
	44

It is present also in the eleven types of consciousness of the first stage of *Jhāna*, namely—

Rūpāvacara (*Kusala* + *Vipāka* + *Kiriyā*)	3
Lokuttara	8
	11

As *Vitakka* is excluded in the second stage of *Jhāna*, it is not present in the stages of *Jhāna* higher than the first

Thus, it is found in altogether 44+11=55 types of consciousness

XI (a) Pakinnakesu pana vitakko tāva dvipañcaviññānavajjitakāmāvacaracittesu ceva ekādasasu pathamajjhānacittesu ceti pañcapaññāsacittesu uppajjati

II

'*Vicāra* (sustaining the mind on the object) is present in all the above fifty-five types of consciousness, and also in the eleven types of consciousness of the second stage of *Jhāna* Thus, it is found in altogether 55 + 11 = 66 types' (XIb)

Vicāra is excluded in the third stage of *Jhāna* Therefore, it is not found in the stages of *Jhāna* higher than the second

III

'*Adhimokkha* (belief) is present in all the types of consciousness, except the twice five-fold *Viññāna* and the type of perplexed consciousness' (XI c)

Belief is not possible in the type of perplexed consciousness, it being full of doubts It is not present in the *Viññāna* also, as it is only a sensation, and therefore too premature for this factor to arise

Except these 10+1=11 types of consciousness, *Adhimokkha* is found in altogether 89*—11=78 types

IV

'*Viriya* (energy) is present in all the types of consciousness, except *Pañca-Dvārāvajjana* [1], twice five-fold *Viññāna* [10], *Sampaticchana* [2] and *Santīrana* [3] [=16]' (XI d)

Viriya (energy) is not present in 16 types of consciousness, as shown above, because they are too feeble to be

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(b) Vicāro pana tesu ceva ekādasasu dutiyajjhānacittesu ceti chasatthicittesu jāyati

(c) Adhimokkho dvipañcaviññānavicikicchāvajjitacittesu

(d) Viriyam pañcadvārāvajjana-dvipañcaviññāna-sampaticchana-santiranavajjitacittesu

VI

'*Chanda* (an urge to do) is present in all the types of consciousness, except in the *Ahetuka* [18] and the confused types [+2=20]' (XIf)

Hence it is found in 89−(18+2)=69 types

SUMMARY

Here, a summary of the above is given by Anirud-dhacariya in two stanzas The first shows in how many types of consciousness the factors are *absent*, and the second shows in how many types they are *present*

In considering *Adhimokkha*, *Viriya* and *Chanda*, the total of the types of consciousness is taken to be eighty-nine only, according to the first way of calculation, for, they are not the essential constituents of *Jhāna* It is only in considering Jhanic constituents—*Vitakka*, *Vicāra* and *Pīti*—that the total of the types of consciousness is taken to be one hundred and twenty-one, according to the second way of calculation

'They [*Vitakka*, *Vicāra*, *Adhimokkha*, *Viriya*, *Pīti and Chanda*] are absent respectively in sixty-six, fifty-five, eleven, sixteen, seventy, and twenty types of consciousness

'And, they are present respectively in fifty-five, sixty-six, seventy-eight, seventy-three, fifty-one, and sixty-nine types of consciousness' (XII)

(f) Chando ahetuka-momūhavajjitacittesu labbhati

XII Te pana cittuppādā yathākkamam—
Chasaṭṭhi pañcapaññāsa ekādasa ca solasa,
Sattati visati ceva pakinnakavivajjitā

Vitakka is absent in sixty-six [twice five-fold *Viññana* 10+second stage of *Jhāna* 11+third stage of *Jhāna* 11+ fourth stage of *Jhāna* 11+fifth stage of *Jhāna* 23=66] , and present in fifty-five [*Akusala* 12+*Ahetuka*, except the twice five-fold *Viññāna* 8+*Kāmāvacara Sobhana* 24+*Rūpa* 3+*Lokuttara* 8=55] types of consciousness

** ** **

Vicāra is absent in fifty-five [twice five-fold *Viññāna* 10+third stage of *Jhāna* 11+fourth stage of *Jhāna* 11+ fifth stage of *Jhāna* 23=55] and present in sixty-six [*Akusala* 12+*Ahetuka* except the twice five-fold *Viññāna* 8+*Kāmāvacara Sobhana* 24+*Rūpa*, the first and the second stages of *Jhāna* 6+*Lokuttara* 16=66] types of consciousness

** ** **

Adhimokkha is absent in eleven [perplexed type of consciousness 1+twice five-fold *Viññāna* 10=11], and present in all the rest, 89 – 11 =78 types of consciousness

** ** **

Viriya is absent in sixteen [*Pañcadārāvajjana* 1+twice five-fold *Viññāna* 10 + *Samapaticchana* 2 + *Santīrana* 3=16], and present in all the rest, 89–16=73 types of consciousness

** ** **

Piti is absent in seventy [*Domassa-Sahagata* 2 + *Upekkhā-Sahagata* 55 + *Kāya-Viññāna* 2 + the fourth stage

---

Pañcapaññāsa chasatthitthasattati tisattati,
Ekapaññāsa cekūnasattati sapakinnakā

of *Jhāna* 11 = 70], and present in all the rest, 121—70 = 51 types of consciousness

* * * * * *

Chanda is absent in twenty [*Ahetuka* 18 + *Momūha* 2 = 20], and present in all the rest, 89 — 20 = 69 tpyes of consciousness

§9 *Akusala* (*immoral factors*)

(*a*)

'Among the immoral psychic-factors, (1) *Moha* (dullness and deception), (2) *Ahirika* (Shamelessness), (3) *Anotappa* (impudence) and (4) *Uddhacca* (distraction) are essentially common to all the twelve types of immoral consciousness ' (XIII a)

Due to *Moha*, a man gets desire and attachment for the things of the world, loses discrimination and reason, creates greed and hate, and commits all kinds of immoral deeds It is the source of all evils, and an essential factor of all the types of immoral consciousness

* * * * * *

As long as a man has prudence and 'shame from committing a bad deed', he will not do it Imprudence and shamelessness are, therefore, essential factors of all immoral types

* * * * * *

A man does not commit a bad deed when he is calm and sober It is only in a distracted and unbalanced

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XIII (a) Akusalesu pana Moho, Ahirikam, Anottappam Uddhaccam ceti cattārome cetasikā sabbākusalasādhāranā nāma Sabbesu pi dvādasākusalesu labbhanti

state of mind that an immorality is committed Therefore, *Uddhacca* or distraction is also found in all immoral consciousness

These four factors—*Moha*, *Ahirika*, *Anotappa*, *Uddhacca* —are called *Sabbākusala-Sādhārana* or 'factors common to all the types of immoral consciousness'

(*b*)

'*Lobha* (greed) is present only in the eight types of immoral consciousness that are accompanied by it' (XIII b)

(*c*)

'*Ditthi* (false view) is present in the four types of *Lobha*-consciousness accompanied by it *Māna* (conceit) may be occasionally present in the other four types of *Lobha*-consciousness unaccompanied by *Ditthi* (XIII c)

Lobha-consciousness is either accompanied by *Ditthi* (false view) or, sometimes, by *Māna* (conceit) Where it is under the influence of a misguided principle, it is *Ditthi-Gata-Sampayutta* or accompanied by a false view Sometimes, on the other hand, there is no such dependence upon a *Ditthi*, but, it results in a bold independent gratification of the self In this case it is accompanied by *Māna* or 'conceit'

(*d*)

'*Dosa* (hate), *Issā* (envy), *Macchariya* (jealousy) and

(b) Lobho atthasu lobha sahagatacittesveva labbhati

(c) Diṭṭhi catusu diṭṭhigatasampayuttesu Māno catusu diṭṭhigatavippayuttesu

Kukkucca (worry) are present in the two types of enraged consciousness ' (XIII d)

Issā is to burn with envy at the prosperity of others

Macchariya is the feeling of intolerance that a man gets at the sight of others deriving benefit from what belongs to him, even though he suffers no loss thereby

Kukkucca is anger upon oneself A man may even commit suicide if this factor is strong in him

It should be noted that *Issā*, *Macchariya* and *Kukkucca* cannot be simultaneously present in the same consciousness

(*e*)

'*Thīni* (sloth) and *Middha* (torpor) are present in the five hesitated or instigated (*Sasankhārika*) types of immoral consciousness [*Lobba* 4 + *Dosa* 1 = 5]' (XIII e)

(*f*)

'*Vicikicchā* (perplexity) is present in only one type of consciousness accompanied by it ' (XIII f)

RECAPITULATION

'Fourteen factors are present in the twelve types of immoral consciousness in the following five divisions —

(*i*) 'Four factors [*Moha*, *Ahirika*, *Anotappa* and *Uddhacca*] are present essentially in all the types

(*ii*) 'Three factors [*Lobha*, *Ditthi* and *Māna*] are present in the types of consciousness, rooted in *Lobha*

(d) Doso, Issā, Macchariyam, Kukkuccam ca dvisu patighacittesu
(e) Thinam, middham pañcasu sasankhārikacittesu
(f) Vicikicchā vicikicchāsahagatacitte yeva labbhati ti

(*iii*) 'Four factors [*Dosa*, *Issā*, *Macchariya* and *Kukkucca*] are present in the types of consciousness rooted in *Dosa*

(*iv*) 'Two factors [*Thina* and *Middha*] are present in the types of consciousness, either hesitated or instigated

(*v*) '*Vicikicchā* (perplexity) is present only in the one type of consciousness, accompanied by it' (XIV)

§10 *Sobhana Cetasika* (*good psychic factors*)

(*a*)

'Among the good factors —

'The nineteen *Sobhana-Sādhārana* are present in all the fifty-nine types of good consciousness' (XV a)

(*b*)

'All the three abstinences [right-speech, right-action, and right-livelihood] are present together, in full fruition, in the types of Supra-mundane consciousness Among the mundane ones, they are found only in the *Kāmāvacara Kusala* types , and that also occasionally and separately' (XV b)

The three abstinences arise as psychic factors in our

XIV Sabbāpuññesu cattāro lobhamūle tayo gatā,
Dosamūlesu cattāro sasankhāre dvayan tathā
Vicikicchā vicikicchācitte ceti cuddasa,
Dvādasākusalesveva sampayujjanti pañcadhā

XV(a) Sobhanesu pana sobhanasādhāranā tāva ekūnavisati cetasikā sabbesu pi ekūnasatthisobhanacittesu samvijjanti

(b) Viratiyo pana tisso pi lokuttaracittesu sabbathā pi niyatā ekato va labbhanti Lokiyesu pana kāmāvacarakusalesveva kadāci sandissanti visum visum

consciousness when we succeed in withstanding the temptation of false speech, false action, or false livelihood They do not come all at once, but separately and occasionally

(*c*)

'The illimitables (*Appamaññāyo*) take place occasionally and separately in the following twenty-eight types of consciousness —

'*Mahaggata* types of consciousness, with the exception of the (fifteen) types of the fifth stage of *Jhāna* .. — ..	12
'*Kāmāvacarā Kusala*	8
'*Sahetuka Kāmāvacara Kiriyā*	8
	28

'Some are of opinion that the two illimitables *Karunā* and *Muditā*—cannot exist in the types of consciousness accompanied by *Upekkhā*' (XV c)

Karunā is to feel compassion over the miseries of others, and *Muditā* is to feel joyous on the prosperity of others They are called *Appamaññā* (illimitables=boundless), because they flow over the innumerable beings of the universe They come as psychic factors in our consciousness occasionally and separately, for, it is not possible to have the two feelings both at the same moment

The *Mahaggata* types of consciousness are altogether twenty-seven [*Rūpāvacara* 15+*Arūpavacara* 12=27] Among

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(c) Appamaññāyo pana dvādasasu pañcamajjhānavajjita-mahaggatacittesu ceva kāmāvacarakusalesu ca sahetukakāmāvacara-kriyācittesu ceti aṭṭhavisaticittesveva kadāci nānā hutvā jāyanti Upekkhā-sahagatesu panettha karunāmuditā na santī ti keci vadanti

them, fifteen are the types of the fifth stage of *Jhāna* [*Rūpa* 3+*Arūpa* 12=15], which are accompanied by *Upekkhā* or indifference , and, therefore, there cannot be *Karunā* and *Muditā* in them

(*d*)

'Reason is present, as a psychic factor, in forty-seven types of consciousness, as under,

'*Ñāna-Sampayutta Kāmāvacara*, (moral, resultant and inoperative)	12
'*Mahaggata*+*Lokuttara*	35
	—
	47 (XV d)

RECAPITULATION

'The good (*Sobhana*) factors exist only in the good (*sobhana*) types of consciousness in the following four divisions —

(*i*) 'Nineteen factors (*Sobhana-Sādhārana*) in all the fifty-nine types of good consciousness

(*ii*) 'Three factors (right-speech, right-action and right-livelihood) in sixteen types of good consciousness [*Kāmāvacara Kusala* 8+*Lokuttara* 8=16]

(*iii*) 'Two factors [*Karunā* and *Muditā*] in twenty eight types [*Mahaggata*, except the fifth stage of *Jhāna* 12 + *Kāmāvacara Kusala* 8 + *Sahetuka Kāmāvacara Kiriyā* 8=28]

(d) Paññā pana dvādasasu nānasampayuttakāmāvacaracittesu ceva sabbesu pañcatimsamahaggatalokuttaracittesu ceti sattacattālisacittesu sampayogam gacchati ti

(*iv*) '*Paññā* exists, in forty-seven types [*Ñāna-Sampayutta Kāmāvacara* 12 + *Mahaggata* 27 + *Lokuttara* 8=47]' (XVI)

XVI Ekūnavīsati dhammā jāyantekūnasatthisu,
Tayo solasacittesu atthavīsatiyan dvayaṃ
Paññā pakāsitā sattacattālisavidhesu pi,
Sampayuttā catuddhevam sobhanesveva sobhanā

SECTION III

WHAT TYPES OF CONSCIOUSNESS HAVE WHAT AND HOW MANY FACTORS ?

§11 *Preliminary*

'*Issā* (envy), *Macchariya* (jealousy), *Kukkucca* (worry and remorse), *Virati* (the three abstinences), the two illimitables, and *Māna* (conceit)—these (nine) factors, come **separately and occasionally**

'*Thīna* (sloth) and *Middha* (torpor) always come together whenever they come at all

'The remaining factors [52—(9+2)=41] have their own fixed places as shown above Herein we are going to discuss about their different combinations in the types of consciousness' (XVII)

'There are five possible combinations of them —

(*i*) 'Thirty-six factors combine in the types of Supramundane consciousness.

(*ii*) 'Thirty-five factors combine in the types of *Mahaggata* consciousness

(*iii*) 'Thirty-eight factors combine in the types of *Kāmāvacara* good consciousness

(*iv*) 'Twenty-seven factors combine in the types of immoral consciousness

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XVII Issā-Macchera-Kukkucca-Viati Karunādayo
Nānā kadāci māno ca thinamiddham tathā saha
Yathāvuttānusārena sesā niyatayogino,
Sangaham ca pavakkhāmi tesan dāni yathāraham

(*v*) 'Twelve factors combine in the *Ahetuka* types of consciousness' (XVIII)

HOW?

I

§12 *Factors that combine in the types of Supra-mundane consciousness*

Factors, combining in the types of Supra-mundane consciousness, are considered under five heads —

(*a*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *first stage* of *Jhāna*

(*b*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *second stage* of *Jhāna*

(*c*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *third stage* of *Jhāna*

(*d*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *fourth stage* of *Jhāna*

(*e*) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *fifth stage* of *Jhāna*

'Among the types of Supra-mundane consciousness —

XVIII Chattiṁsānuttare dhammā pañcatiṁsa mahaggate,
Aṭṭhatiṁsāpi labbhanti kāmāvacarasobhane
Sattavīsatyapuññamhi dvādasāhetuke ti ca,
Yathāsambhavayogena pañcadhā tattha sangaho

(*a*)

'Thirty-six factors combine in the eight types of Supra-mundane consciousness accompanied by the first stage of *Jhāna*, as follows —

Aññasamāna [*Sabbacitta-Sādhārana* 7+ *Pakinnaka* 6] . 13
Good factors, except the illimitables [25—2] 23

—

36 (XIX a)

Karunā and *Muditā*, these two illimitables, have as their object of reflection 'beings' of the universe They cannot, therefore, come in the above types of Supra-mundane consciousness that have *Nibbāna* as their object of *Jhāna*

(*b*)

'The same factors, as above, combine in the eight types of Supra-mundane consciousness accompanied by the *second stage* of *Jhāna*, with the exception of *Vitakka*' (XIX b)

Vitakka is excluded in the second stage of *Jhāna* therefore, it is not present in the above types Hence, there are only 36—1=35 factors in them

(*c*)

'In the eight types of Supra-mundane consciousness

XIX (a) Katham ? Lokuttaresu tāva aṭṭhasu paṭhamajjhānikacittesu aññasamānā terasa cetasikā, appamaññāvajjitā tevīsati sobhana-cetasikā ceti chattimsa dhammā sangaham gacchanti
(b) Tathā dutiyajjhānikacittesu vitakkavajjā

accompanied by the *third stage* of *Jhāna Vitakka* and *Vicāra*, these two factors, are excluded' (XIX c)

Hence, there are only 36—2=34 factors in them

(*d*)

In the eight types of Supra-mundane consciousness accompanied by the *fourth stage* of *Jhāna Vitakka*, *Vicāra* and *Pīti*, these three factors are excluded, (XIX d)

Hence, there are only 36—3=33 factors in them

(*e*)

'In the eight types of Supra-mundane consciousness accompanied by the *fifth stage* of *Jhāna* there are as many factors as above, with *Upekkhā* (instead of *Sukha*) (XIX e)

'Thus, the factors, combining in the types of Supra-mundane consciousness, have been considered under the above five heads' (XIX f)

RECAPITULATION

'In the types of Supra-mundane consciousness the factors have five sets of combinations, as follows —

(1) 'Thirty-six factors [combining in the first stage of *Jhāna*]

(2) 'Thirty-five factors [combining in the second stage of *Jhāna*]

(c) Tatiyajjhānikacittesu vitakkavicāravajjā

(d) Catutthajjhānikacittesu vitakkavicārapītivajjā

(e) Pañcamajjhānikacittesu upekkhāsahagatā te eve sangayhanti ti

(f) sabbathā pi aṭṭhasu lokuttaracittesu pañcakajjhānavasena pañcadhā va sangaho hoti ti

(3) 'Thirty-four factors [combining in the third stage of *Jhāna*]

(4) 'Thirty-three factors [combining in the fourth stage of *Jhāna*]

(5) 'Thirty-three factors [combining in the fifth stage of *Jhāna*' (XX)

II

§13 *Factors that combine in the types of Mahaggata consciousness*

Factors, combining in the twenty-seven types of *Mahaggata*-consciousness, are considered under five heads, according to the five stages of *Jhāna*

The First Stage

'Among the types of *Mahaggata* consciousness, the following thirty-five factors combine in the three types of consciousness of the first stage of *Jhāna* [*Rūpāvacara*, *Kusala* 1 + *Vipāka* 1 + *Kiriyā* 1 = 3] —

Aññasamāna [*Sabba-Citta-Sādhārana* 7 + *Pakinnaka* 6]	13
All the good factors, except the three abstinences	22
	35

'*Karunā* and *Muditā* come separately, not together' (XXI a)

XX Chattinsa pañcatinsātha catuttinsa yathākkamam,
Tettinsa-dvayamiccevam pañcadhānuttare thitā

XXI (a) Mahaggatesu pana tisu pathamajjhānikacittesu tāva aññasamānā terasa cetasikā viratittayavajjitā dvāvisati sobhanacetasikā

The abstinences cannot come in the Jhanic states, when the subject is fully occupied with the *Kammatthānas*

The Second Stage

'The same factors, as above, combine in the three types of the *second stage of Jhāna*, except *Vitakka*' (XXI b)

Hence, there are only 35−1=34 factors in them

The Third Stage

'In the three types of the *third stage* of *Jhāna*, *Vitakka* and *Vicāra*, these two factors, are excluded' (XXI c)

Hence, there are only 35−2=33 factors in them

The Fourth Stage

'In the three types of the fourth stages of *Jhāna*, *Vitakka*, *Vicāra* and *Pīti*, these three factors, are excluded' (XXI d)

Hence, there are only 35−3=32 factors in them

The Fifth Stage

'In the fifteen types of consciousness of the fifth stage of *Jhāna* [*Rūpa* 3 + *Arūpa* 12=15] the two illimitables cannot be found' (XXI e)

Karunā and *Muditā*, these two illimitables, cannot be found in the fifth stage of *Jhāna* which is accompanied by *Upekkhā*

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ceti pañcatimsa dhammā sangaham gacchanti Karunāmuditā panettha paccekameva yojetabbā

(b) Tathā dutiyajjhānikacittesu vitakkavajjā

(c) Tatiyajjhānikacittesu vitakka-vicāravajjā

(d) Catutthajjhānikacittesu vitakkavicārapitivajjā

(e) Pañcamajjhānikacittesu pana pannarasasu appamaññāyo na labbhantī ti

Hence, there are only 32 − 2 = 30 factors in these types

'Thus, the factors, combining in the twenty-seven types of *Mahaggata*-consciousness, have been considered under the above five heads according to the five stages of *Jhāna*' (XXI f)

RECAPITULATION

'In the types of *Mahaggata*-consciousness, there are five sets of combinations, as follows —

(1) 'Thirty-five factors, in the three types of the first stage of *Jhāna*

(2) 'Thirty-four factors, in the three types of the second stage of *Jhāna*

(3) 'Thirty-three factors, in the three types of the third stage of *Jhāna*

(4) 'Thirty-two factors, in the three types of the fourth stage of *Jhāna*

(5) 'Thirty factors, in the fifteen types of the fifth stage of *Jhāna*' (XXII)

III

§14. *Factors that combine in the types of Kāmāvacara good consciousness*

Among the types of *Kāmāvacara* good consciousness the same number of factors combine in the *Asankhārika*

(f) sabbathā pi sattavīsatimahaggatacittesu pañcakajjhānavasena pañcadhā va sangaho hoti ti

XXII Pañcatinsa catuttinsa tettinsa ća yathākkamam,
Battinsa ceva tinseti pañcadhā va mahaggate

and *Sasankhārika* types Thus, among the twenty-four types of *Kāmāvacara* good consciousness the twelve pairs (of *Asankhārika* and *Sasankhārika*) have their own sets of combinations, the twelve pairs being (a) four of *Kusala*, (b) four of *Vipāka* and (c) four *of Kiriyā*

(*a*) *Kusala*

'Among the types of *Kāmāvacara* good consciousness, among the moral (*Kusala*) ones—

(1)

'Thirty-eight factors combine in the first pair [*Somanassa-sahagata Ñāna-sampayutta Asankhārika* and *Sasankhārika*] of consciousness, such as—

'*Aññasamāna*	13
'All the good factors	25
	38

'*Karunā*, *Muditā*, *Sammā-Vācā*, *Sammā-Kammanta* and *Sammā-Ājīva*, these five factors, come separately, not two at a time [therefore there can be only 34 factors at a time] (XXIII a)

(2)

'The same factors, as above, combine in the second pair [*Somanassa-sahagata Ñāna-vippayutta Asankhārika* and *Sasankhārika*], with the exception of 'reason ' (XXIII b)

Hence, 38—1=37 factors combine in them

XXIII (a) Kāmāvacarasobhanesu pana kusalesu tāva pathamadvaye aññasamānā terasa cetasikā, pañcavisati sobhanacetasikā ceti aṭṭhatimsa dhammā sangaham gacchanti Appamaññāviratiyo panettha pañca pi paccekameva yojetabbā

(b) Tathā dutiyadvaye ñānavajjitā

(3)

'In the third pair [*Upekkhā-sahagata Ñāna-sampayutta Asankhārika* and *Sasankhārika*] reason is present but *Pīti* is absent' (XXIII c)

Hence, the total of the factors remains the same as above

(4)

'In the fourth pair [*Upekkhā-sahagata Ñāna-vippayutta Asankhārika* and *Sasankhārika*,] 'reason' and *Pīti* both are absent Hence, there are only 38—2=36 factors in them' (XXIII d)

(b) *Kiriyā*

'The three 'abstinences' do not come in the *Kiriyā*-consciousness [of the Arhat] Therefore, the same number of factors, as above, are present in the four pairs of *Kiriyā* consciousness, **less by three**' (XXIII e)

The Arhat has destroyed his *Tanha* (desire) and realised *Nibbāna* fully The abstinences have no bearing on him Therefore, the number of factors in his consciousness will be *less* than the number of factors in *Kusala* by three, as under—

First pair	38—3=35
Second pair	37—3=34
Third pair	37—3=34
Fourth pair	36—3=33

(c) Tatiyadvaye ñānasampayuttā pītivajjitā
(d) Catutthadvaye ñāna-pītivajjitā te eva sangahyanti
(e) Kriyācittesu pi viratīvajjitā tatheva catusu pi dukesu catudhā va sangayhanti

(*c*) *Vipāka*

'The two illimitables and the three abstinences, these five factors, are not present in the *Vipāka* consciousness Therefore, the same number of factors, as those of *Kusala*, are present in the four pairs of *Vipāka* consciousness *less by five*—

'First pair	38—5=33
'Second pair	37—5=32
'Third pair	37—5=32
'Fourth pair	36—5=31

'Thus the factors of the twenty-four types of *Kāmavacara* good consciousness have been classified into twelve pairs' (XXIII f)

RECAPITULATION

'Among the [twenty-four] types of *Sahetuka Kāmāvacara* moral, resultant and inoperative consciousness, there are thirty-eight, thirty-seven, thirty-seven, and thirty-six factors respectively in [the four pairs of the types of] moral consciousness

'In [the four pairs of the types of] inoperative consciousness, there are respectively thirty-five, thirty-four, thirty-four, and thirty-three factors

'In [the four pairs of the types of] resultant consciousness, there are respectively thirty three, thirty-two, thirty-two and thirty-one factors

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(f) Tathā vipākesu ca appamaññāviratıvajjitā te eva saṅgayhantī ti sabbathā pi catuvisatikāmāvacarasobhanacittesu dukavasena dvādasadhā va sangaho hotī ti

'The three 'abstinences' do not arise in the types of *Kiriyā* and *Mahaggata* consciousness The two 'illimitables' do not come in the Supra-mundane consciousness All the above five factors [abstinences 3 + illimitables 2=5] are absent in *Kāmāvacara* resultant

'The Supra-mundane types of consciousness differ in their Jhānic factors [i e , the same types may be associated with the different stages of *Jhāna*]

'The *Mahaggata* types of consciousness may be differentiated from one another according to the constituents of *Jhāna* and according to the illimitables

'The *Kāmāvacara* types of moral consciousness may be associated with *any of the three abstinences at a time*, may be accompanied by 'reason' [*Ñāna*] or not and, may be accompanied by *Pīti* [*Somanassa-Sahagata*] or be without it [*Upekkhā-Sahagata*]' (XXIV)

IV

§15 *Factors that combine in the types of immoral consciousness*

(1)

The first Asankhārika type of Lobha-consciousness

'Among the types of immoral consciousness, among the consciousness rooted in *Lobha*—

XXIV Atthatinsa sattatinsa-dvayam chattinsakam subhe,
Pañcatinsa catuttinsa-dvayam tettinsakam kriye
Tettimsa pāke battimsa-dvayekatinsakam bhave,
Sahetukakāmāvacarapuññapākakriyāmane
Na vijjantettha virati kriyāsu ca mahaggate,
Anuttare appamaññā kāmapāke dvayam tathā
Anuttare jhānadhammā appamaññā ca majjhime,

'There are nineteen factors that combine in the first *Asankhārika* type of consciousness, as follows —

'*Aññasamāna* [*Sabbacitta-sādhārana* 7+*Pakinnaka* 6]	13
'*Akusala-sādhārana* [factors common to all the types of immoral consciousness, i e, *Moha*, *Ahirika*, *Anotappa* and *Uddhacca*	4
'*Lobha* and *Diṭṭhi*	2
	19 (XXV a)

(ii)

The second Asankhārika type of

Lobha-consciousness

'There are the same number of factors that combine in the second *Asankhārika* type of consciousness, *Māna* being substituted for *Ditthi*' (XXV b)

(iii)

The third Asankhārika type of

Lobha-consciousness

'In the third *Asankhārika* type of *Lobha*-consciousness, there are eighteen factors accompanied by *Ditthi*, but

---

Viratī ñānapīti ca parittesu visesakā

XXV (a) Akusalesu pana lobhamūlesu tāva pathame asankhārike aññasamānā terasa cetasikā, akusalasādhāraṇā cattāro cā ti sattarasa lobhadiṭṭhihi saddhim ekūnavisati dhammā sangaham gacchanti

(b) Tatheva dutiye asankhārike lobhamānena

unaccompanied by *Pīti*' —(XXV c)

Aññasamāna except *Pīti*	12
Akusala-sādhārana	4
Lobha and *Ditthi*	2
	18

(iv)

The fourth Asankhārika type of Lobha-consciousness

'There are the same number of factors that combine in the fourth *Asankhārika* type of consciousness, *Māna* being substituted for *Ditthi*' (XXV d)

(v)

The fifth Asankhārika type (Dosa-consciousness)

'In the fifth *Asankhārika* type of immoral consciousness, there are altogether twenty factors, accompanied by *Dosa* (hate), *Issā* (envy), *Maccharıya* (jealousy) and *Kukkucca* (worry, remorse), but unaccompanied by *Pīti*, the residue being the same as above

'*Issā*, *Macchera* and *Kukkucca* come separately, not two at a time' (XXVI a)

The twenty factors in this type of consciousness are :—

(c) Tatiye tatheva pītivajjitā lobhadiṭṭhihi saha aṭṭhārasa
(d) Catutthe tatheva lobhamānena
XXVI (a) Pañcame pana paṭighasampayutte asankhārike doso, issā, macchariyam, kukkuccam ceti catūhi saddhim pitivajjitā te eva visati dhammā sangayhanti Issāmaccherakukkuccāni panettha paccekameva yojetabbāni

Aññasamāna, except *Pīti*	12
Akusala-sādhārana	4
Dosa, *Issā*, *Macchariya*, *Kukkucca*	4
	20

(vi-x)

The Sasankhārika types of consciousness, corresponding to the above five Asankhārika ones

In the corresponding five *Sasankhārika* types of consciousness, the number of the factors is the same as in the *Asankhārika* ones, two—*Thīna* and *Middha*—being added to each ' (XXVI b)

Therefore, the total number of factors in them will be —

(1) 19+2=21 [with *Lobha* and *Ditthi*]
(2) 19+2=21 [with *Lobha* and *Māna*]
(3) 18+2=20 [with *Lobha* and *Ditthi*]
(4) 18+2=20 [with *Lobha* and *Māna*]
(5) 20+2=22 [with *Dosa*, *Issā*, *Macchariya*, *Kukkucca*]

From amongst the *Aññasamāna* factors, *Piti* is absent in the last three types of consciousness

(xi)

The type of distracted consciousness

[*Upekkhā-sahagata Uddhacca-sampayutta*]

'There are fifteen factors in the type of distracted

(b) Sasankhārikapañcake pi tatheva athīnamiddhena visesetvā yojetabbā

consciousness, as follows —

'*Aññasamāna*, except *Chanda* and *Pīti* ...	11
'*Akusala-sādhārana*	4
	15

(XXVII) a)

A distracted mind cannot have *Chanda* (an urge to do) as it is dull and inactive It is not accompanied by *Pīti* also, for, there is *Upekkhā* in it

(xii)

The type of perplexed consciousness

[*Upekkhā-sahagata Vicikicchā-sampayutta*]

'In the tvpe of perplexed consciousness, there are fifteen factors, just as above, but, *Adhimokkha* (belief) being absent, and *Vicikicchā* (perplexity) being present ' (XXVII b)

Adhimokkha (belief) is not possible in a perplexed mind which is full of doubts Hence, the fifteen factors of this type are —

Aññasamāna, except *Chanda*, *Pīti* and *Adhimokkha*	10
Akusala-sādhārana	4
Vicikicchā	1
	15

XXVII (a) Chandapītivajjitā pana aññasamānā ekādasa, akusalasādhāranā cattāro cā ti pannarasa dhammā uddhaccasahagate sampayujjanti

(b) Vicikicchāsahagatacittte ca adhimokkhavirahitā vicikicchāsahagatā tatheva pannarasadhammā samupalabbhanti tī

CONCLUSION

The following chart will show the number of factors in the twelve types of immoral consciousness in the order as discussed above —

Asankhārika					*Sasankhārika*					*Momūha*	
Lobha				*Dosa*	*Lobha*				*Dosa*	*Vicikic-chā*	*Uddhacca*
1st	2nd	3rd	4th	1st	1st	2nd	3rd	4th	2nd		
19	19	18	18	20	21	21	20	20	22	15	15
I		II		III	IV		V		VI	VII	

'Thus, in the twelve types of immoral consciousness, there are seven sets, having the same number of factors in them' (XXVII c)

The seven sets of the types of immoral consciousness, respectively consist of —

19 factors [*Asankharikā*, *Lobha*, 1st and 3rd]
18 factors [,, ,, 5th and 7th]
20 factors [,, *Dosa* 1st]
21 factors [*Sasankhārika*, *Lobha*, 2nd and 4th]
20 factors [,, ,, 6th and 8th]
22 factors [,, *Dosa* 2nd]
15 factors [*Momūha*, 1st and 2nd]'
(XXVIII a)

(c) sabbathā pi dvādasākusalacittuppādesu paccekam yojiyamānā pi gananavasena sattadhā va sangahitā bhavantī ti

XXVIII (a) Ekūnavisaṭṭhārasa visekavisa vīsati,
Dvāvisa pannarasetı sattadhākusale thitā

'The following fourteen factors are found in all the types of immoral consciousness —

'*Akusala-sādhārana* [*Moha*, *Ahirika*, *Anotappa*, *Uddhacca*] 4

'*Aññasamāna*, except *Chanda*, *Pīti* and *Adhimokkha* 10

14'

(XXVIII b)

V

§16 *Factors that combine in the types of Ahetuka consciousness*

According to the number of factors that they have, the eighteen types of *Ahetuka*-consciousness have been considered as follows —

(i)

Hasituppāda

(*Smile of the Arhat*)

'Among the types of *Ahetuka*-consciousness, in the *Hasituppāda* one, there are twelve factors, as under —

'*Aññasamāna*, except *Chanda* 12'

(XXIX a)

(ii)

Votthapana

(*Determining consciousness*)

'*Chanda* and *Pīti*, these two factors, are not possible in

(b) Sādhāranā ca cattāro samānā ca dasāpare,
Cuddasete pavuccanti sabbākusalayogino

XXIX (a) Ahetukesu pana hasanacitte tāva chandavajjitā aññasamānā dvādasa dhammā sangaham gacchanti

Votthapana-consciousness ' (XXIX b)

Hence, there are only eleven factors in it, namely, *Aññasamāna*, except *Chanda* and *Pīti*

Votthapana is the same as *Manodvārāvajjana*, both being representative, reviving the past experience and associating it with the present

(iii)

Somanassa-sahagata Sanatīrana

(Investigating consciousness accompanied by delight)

'*Chanda* and *Viriya*, these two factors, are not present in the investigating consciousness accompanied by delight ' (XXIX c)

Therefore, there are only eleven factors in it, namely—*Aññasamāna*, except *Chanda* and *Viriya*

(iv-viii)

Pañca-Dvārāvajjana [*Kiriyā*]

Sampaticchana [*moral and immoral resultant*]

Santīrana [*accompanied by indifference*]

Pañcadvārāvajjana and the two *Sampaticchana*, these three, are called *Manodhātuttika* or the triple faculty of apprehension

The moral and immoral resultant *Santīrana*, accompanied by *Upekkhā*, give *Ahetuka Patisandhi* or 'weak type of rebirth-consciousness,' not rooted in the *Hetus*

(b) Tathā votṭhapane chandapītivajjitā
(c) Sukhasantīrane chandaviriyavajjitā

They have been called here *Ahetuka-Patisandhi yugala* or the pair of *Ahetuka* rebirth-consciousness

Chanda, *Piti* and *Viriya*, these three factors, are absent in the following five types of consciousness —

(1) '*Pañcadvārāvajjana*
(2) *Ahetuka Kusala-Vipāka Sampaticchana*
(3) ,, *Akusala* ,, ,,
(4) ,, ,, ,, *Santīrana*
(5) ,, *Kusala* ,, ,,
(*Upekkhā-sahagata*) ' (XXIX d)

Therefore, there are only ten factors in these types of consciousness, namely —

Aññasamāna, except *Chanda*, *Pīti* and *Viriya*=10

(ix-xviii)

Dvi-Pañca-Viññāna

[*Twice five-fold Viññāna*]

'In the twice five-fold *Viññāna*, the *Pakinnaka*-factors are absent altogether Hence, there are only the seven *Sabba-Citta-Sādhārana* factors in them ' (XXIX e)

They are pure sensations, the simplest types of consciousness, arising as a resultant of the previous karmas.

CONCLUSION

The following chart will show the number of factors

(d) Manodhātuttikāhetukapatisandhiyugale chandapītiviriya-vajjitā

(e) Dvipañcaviññāne pakinnakavajjitā te yeva sangayhanti ti

in the eighteen types of *Ahetuka* consciousness, in the order as discussed above —

	Types of consciousness	No of factors	
1	*Hasituppāda* [*Aññasamāna*, except *Chanda*]	12	I
2	*Votthapana* [*Aññasamāna*, except *Chanda* and *Pīti*]	11	II
3	*Somanassa-Sahagata-Santīrana*[except *Chanda* and *Viriya*]	11	
4	*Pañcadvārāvajjana*, *Sampaticchana* (2), *Santīrana* (2), [except *Chanda*, *Pīti* and *Viriya*]	10	III
5	*Dvi-Pañca Viññāna* (10)	7	IV

'Thus, in the eighteen types of *Ahetuka*-consciousness, there are four sets, *having the same number* of factors in them ' (XXIX f)

'12 factors [*Hasituppāda*]

'11 factors [*Votthapana*, *Manodvārāvajjana* and *Upekkhā-Santīrana*]

'10 factors [*Pañcadvārāvajjana*, *Sampaticchana* (2) and *Upekkhā Santīrana*]

'7 factors [*Dvi-Pañca-Viññāna*]

'Seven factors are common to all the types of *Ahetuka*-

(f) sabbathā pi aṭṭhārasasu ahetukesu gananavasena catudhā va sangaho hoti ti

consciousness The six *Pakinnaka* factors come in them, as conditions permit

'Thus, the combination of the factors have been discussed in thirty-three sets of the types of consciousness' (XXX a)

The thirty-three sets are —

Lokuttara	5
Mahaggata	5
Kāmāvacara	12
Akusala	7
Ahetuka	4
	33

'Having known the combination and classification of the psychic factors as described above, one should be able to tell the exact nature of the type of consciousness (XXX b)

XXX (a) Dvādasekādasa dasa satta cā ti catubbidho,
Aṭṭhārasāhetukesu cittuppādesu sangaho
Ahetukesu sabbattha satta sesā yathāraham,
Iti vitthārato vutto tettimsavidhasangaho
(b) Ittham cittāviyuttānam sampayogam ca saṅgaham,
Ñatvā bhedam yathāyogam cittena samamuddise

CHAPTER III

PAKINNAKA

(*Miscellaneous*)

'The types of consciousness and their concomitant psychic factors really represent only fifty-three states of the mind,* which combine with one another in different ways

'Herein, we are going to discuss how consciousness arises in relation to *Vedanā* (feeling), *Hetu* (the six mental tendencies), *Kicca* (function), *Dvāra* (doors of cognition), *Ālambana* (objects of cognition) and *Vatthu* (organs of cognition)' (I)

§1 *In relation to Vedanā (feeling)*

Vedanā is a psychic factor that is essentially present in all consciousness 'It is primarily of three kinds namely, (1) *Sukha* (agreeable), (2) *Dukkha* (disagreeable), and (3) *Upekkhā* (indifference)' (II a)

The consciousness (*Viññāna*) of the eye, the ear, the nose and the tongue is accompanied by *Upekkhā* (indiffer-

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*Psychic factors 52+all the types of consciousness considered as 1=53

I Sampayuttā yathāyogam tepaññāsa sabhāvato,
Cittacetasikā dhammā tesam dāni yathāraham
Vedanāhetuto kiccadvārārammanavatthuto,
Cittuppādavaseneva sangaho nāma niyate

II (a) Tattha vedanāsangahe tāva tividhā vedanā—Sukham, Dukkhaṃ, Adukkhamasukham ceti

ence), but the consciousness of touch (*Kāyaviññāna*), being more effective, is accompanied by either *Sukha* or *Dukkha*

The *Javana* types of consciousness may be accompanied by a feeling of *Somanassa* (delight) if the object is agreeable, and by a feeling of *Domanassa* (antipathy) if the object is disagreeable If the object is very agreeable, there may arise a feeling of *Somanassa* (delight) even at the stage of *Santīrana* consciousness

'Thus, there are altogether five kinds of feeling, namely, (1) *Sukha* (the agreeable feeling in touch-consciousness), (2) *Dukkha* (the disagreeable feeling in touch consciousness), (3) *Somanassa* (delight), (4) *Domanassa* (antipathy) and (5) *Upekkhā* (indifference)' (II b)

The feelings are related to consciousness in the following manner —

(I)

Sukha

[*Agreeable*]

'Only one type of consciousness is accompanied by *Sukha*, namely, the touch-consciousness as the resultant of previous good Karmas' (III a)

(II)

Dukkha

[*Disagreeable*]

'Similarly, there is only one type of consciousness which

(b) Sukhaṃ, Dukkham, Somanassam, Domanassam, Upekkhā ti ca bhedena pana pañcadhā hoti

III (a) Tattha sukhasahagatam, kusalavipākam, kāyaviññānamekameva

is accompanied by *Dukkha*, namely, the touch-consciousness as the resultant of previous bad Karmas' (III b)

(III)

Somanassa

[*Delight*]

'There are sixty-two types of consciousness accompanied by *Somanassa* (delight), as under —

'Rooted in *Lobha*	4	=18 *Kāmāvacara*
'*Kāmāvacara Sobhana* [*Kusala*+*Vipāka*+*Kiriyā*]	12	
'*Somanassa-Santīrana* [*Ahetuka-Kusala-Vipāka*]	1	
'*Hasituppāda* [smile of the Arhat]	1	
'Types of consciousness of the first, the second, the third, and the fourth stages of *Jhāna*	44	*Mahaggata* and *Lokuttara*
	62'	(III c)

(IV)

Domanassa

[*Antipathy*]

There are only two types of consciousness that are accompanied by *Domanassa* (antipathy), namely, the two types of enraged consciousness (IIId)

(b) Tathā dukkhasahagatam akusalavipākam kāyaviññānam

(c) Somanassasahagata-cittāni pana lobhamūlāni cattāri Dvādasa kāmāvacara-sobhanāni Sukhasanirana hasanāni ca dve ti aṭṭhārasa kāmāvacaracittāni ceva pathama-dutiya-tatiya-catutthajjhāna-sankhātāni catucattālisa mahaggatalokuttaracittāni ceti dvāsatthividhāni bhavanti

(V)

Upekkhā

[Indifference]

'All the remaining types of consciousness are accompanied by *Upekkhā* (indifference)

'They are altogether fifty-five in number' (III e), as follows —

Rooted in *Lobha*	4
Rooted in *Moha* .	2
Ahetuka Akusala-Vipāka, except *Kāya-Viññāna*	6
Ahetuka Kusala-Vipāka, except *Kāya-Viññana* and *Somanassa-santīrana*	6
Ahetuka Kiriyā, except *Hasituppāda* ..	2
Kāmāvacara Sobhana [Kusala + Vipāka + Kiriyā]	12
Types of the fifth stage of *Jhāna*	23
	55

RECAPITULATION

'Primarily, there are three kinds of feeling, namely, *Sukha*, *Dukkha* and *Upekkhā* They become five, when a consideration is made of *Somanassa* and *Domanassa* as well One type of consciousness is accompanied by *Sukha*, one

(d) Domanassasahagatacittāni pana dve patighacittāneva
(e) Sesāni sabbāni pi pañcapaññāsa upekkhā-sahagatacittānevā ti

by *Dukkha*, two by *Domanassa*, sixty-two by *Somanassa*, and fifty-five by *Upekkhā*' (IV)

§2 *In relation to Hetu*

The *Hetus* are six in number, namely, (1) *Lobha* (greed), (2) *Dosa* (hate), (3) *Moha* (dullness and deception), (4) *Alobha* (self-sacrificingness), (5) *Adosa* (good-will) and (6) *Amoha* (insight) ' (V)

They are called *Hetus*, because they are the roots of all good and bad consciousness

They are related to consciousness in the following manner —

(I)

Ahetuka

[*Types of consciousness unaccompanied by the Hetus*]

'There are eighteen types of consciousness not rooted in the *Hetus*, as follows —

'*Pañcadvārāvajjana* .	1
'*Votthapana-Manodvārāvājjana*	1
'*Hasituppāda* .	1
Dvi-Pañca-Viññāna [twice five-fold sensation]	10
'*Sampaticchana* [*Vipāka*, *Kusala+Akusala*]	2
'*Santīrana* [*Vipāka*, *Kusala+Akusala*]	3
	18

IV Sukham dukkham upekkhā ti tividhā tattha vedanā
Somanassam domanassamiti bhedena pañcadhā
Sukhamekattha dukkham ca domanassam dvaye ṭhitam,
Dvāsaṭṭhisu somanassam pañcapaññāsaketarā

V Hetusangahe hetavo nāma, Lobho, Doso, Moho, Alobho, Adoso, Amoho, cā ti chaddhā bhavanti

'The remaining [89—18=71] seventy-one types of consciousness are *Sahetuka* or accompanied by the *Hetus* ' (VI)

(II)

Eka-hetuka

[*Types of consciousness rooted in only one Hetu*]

'The two types of confused consciousness are rooted in only one *Hetu* [i e , *Moha*] ' (VII a)

III

Du-hetuka

[*Types of consciousness rooted in two Hetus*]

'The types of immoral consciousness, with the exception of the above two, are rooted in two *Hetus*, namely,

[*Lobha* 8+*Dosa* 2]	10
'*Kāmāvacara Sobhana*, unaccompanied by knowledge [*Ñāna-Vippayutta*, *Kusala*+*Vipāka*+*Kiriyā*]	12
	22

(VII b)

The eight types of *Lobha*-consciousness are rooted in (1) *Lobha* and (2) *Moha*, for *Lobha* cannot exist without *Moha*

The two types of *Dosa*-consciousness are rooted in (1) *Dosa* and (2) *Moha*, for, *Dosa* also cannot arise without the blinding influence of *Moha*

VI Tattha pañcadvārāvajjana-dvipañcaviññāna-sampaticchana-santirana votthapana—hasanavasena aṭṭhārasa ahetukacittāni nāma Sesāni sabbāni pi ekasattati cittāni sahetukāneva

VII (a) Tatthāpi dve momūhacittāni ekahetukāni

(b) Sesāni dasa akusalacittāni ceva ñānavippayuttāni dvādasa kāmāvacara-sobhanāni ceti dvāvisati duhetukacittāni

The twelve types of *Ñāna-Vippayutta Kāmāvacara Sobhana* consciousness are rooted in (1) *Alobha* and (2) *Adosa* they are unaccompanied by *Amoha* (insight)

(IV)

Ti-hetuka

[*Types of consciousness rooted in three Hetus*]

'Forty-seven types of consciousness are rooted in the three [*Kusala*] *Hetus*, as follows —

'*Kāmāvacara Sobhana*, accompanied by knowledge [*Ñāna-Sampayutta, Kusala+Vipāka+Kiriyā*]	12
'*Mahaggata* [*Rūpa* 15+*Arūpa* 12] and *Lokuttara* [*Magga* 4+*Phala* 4]'	35
	47

(VII c)

RECAPITULATION

'*Lobha*, *Dosa* and *Moha* are the three **immoral** *Hetus* *Alobha*, *Adosa* and *Amoha* are the three **moral** *Hetus* in the types of moral [*Kusala*] consciousness, but in the types of resultant and inoperative consciousness [*Sobhana*, *Vipāka* and *Kiriyā*] they are **non-moral** (*Avyākata*)

'Eighteen types of consciousness are without any *Hetu*, two with one, twenty-two with two, and forty-seven with three' (**VIII**)

(c) Dvādasa ñāna-sampayuttakāmāvacarasobhanāni ceva pañcatimsa mahaggatalokuttara-cittani ceti sattacattālīsa tihetukacittānī ti

VIII Lobho doso ca moho ca hetū akusalā tayo,
Alobhādosāmohā ca kusalābyākatā tathā
Ahetukatthārasekahetukā dve duvisati,
Duhetukā matā sattacattālisa tihetukā

nothing else but our own past experiences and imaginations acting in the present It exercises very powerful influence upon our present moment of life It is indeed a part of our personality, and is, therefore, called *Bhavanga* or a part of our being

It is in the continuation of this flow of the undercurrent of our mind that, at the time of death, we get the *Cuti-Citta* or the dying consciousness, on an object presenting itself as *Kamma*, *Kammanimitta* or *Gatinimitta*, and also the *Patisandhi* consciousness upon the same objects,

Thus, there are altogether fourteen functions of the mind, as follows —

(1) '*Patisandhi* or consciousness connecting one life with the other

(2) '*Bhavanga* or the current of the passive mind

(3) *Āvajjana* or turning to impressions at the five doors of senses or at the mind-door

(4) '*Dassana* or seeing
(5) '*Savana* or hearing.
(6) '*Ghāyana* or smelling
(7) '*Sāyana* or tasting
(8) '*Phusana* or touching
(9) '*Sampaticchana* or receiving the impression
(10) '*Santīrana* or investigating
(11) '*Votthapana* or determining
(12) '*Javana* or the activity of the subject

(13) '*Tadālambana* or registering the experience

(14) '*Cuti* or consciousness disconnecting the present life' (IX a)

Seeing, hearing, smelling, tasting and touching, these five, occupy the same stage in the process of perception Therefore, in reality 'there are only ten stages amongst them, viz,

(1) *Patisandhi*, (2) *Bhavanga*, (3) *Āvajjana*, (4) *Pañca-viññāna*, (5) *Sampaticchana*, (6) *Santīrana*, (7) *Votthapana*, (8) *Javan*, (9) *Tadālambana* and (10) *Cuti*' (IX b)

The relation of the functions with consciousness will be shown here in two ways, namely, (A) the types of consciousness performing the same functions and (B) the functions performed by the same type of consciousness

(A)

The types of consciousness performing the same functions

(i) *Patisandhi*, *Bhavanga* and *Cuti*

Bhabanga is the subconscious activity of the mind in one life, *Patisandhi* is the conscious activity of connecting one life with the other, and *Cuti* is that of disconnecting the present life

'These three functions are performed by the same types of *Vipāka*-consciousness that are the resultant of previous Karmas.

IX (a) Kiccasangahe kiccāni nāma patisandhi-bhavangāvajjana-dassana-savana-ghāyana-sāyana-phusana sampaticchana-santirana-voṭthapana-javana -tadārammana cutivasena cuddasavidhāni bhavanti

(b) Patisandhi-bhavangāvajjana-pañcaviññānatthānādivasena pana tesam dasadhā thānabhedo veditabbo

'They are the following —

'*Upekkhā-Sahagata Santīrana* [*Kusala+ Akusala*] . ..	2
'*Mahā-Vipāka* [*Kāmāvacara Sobhana*]	8
'*Rupāvacara+Arūpāvacara Vipāka,*	9
	19
	(X a)

(ii) *Āvajjana*

'There are two types of consciousness that perform the function of *Āvajjana* ' (X b)

They are—(1) *Pañca-Dvārāvajjana* or turning to impressions at the five doors of senses, and (2) *Mono-Dvārāvajjana* or turning to impressions at the mind door

(iii) *Dassana, Savana, Ghāyana, Sāyana, Phusana and Sampaticchana*

'Seeing, hearing, smelling, tasting, touching and receiving the impressions, these six functions are performed each by two types of consciousness (X c)

Dassana is performed by (1) *Kusala-Vipaka-Cakkhu Viññāna* and (2) *Akusala-Vipāka Cakkhu-Viññāna* Similarly, the others are also performed by (1) *Kusala-Vipāka* and (2) *Akusala-Vipāka*

(iv) *Santīrana*

'*Santīrana Kicca* or the function of investigating is

X (a) Tattha dve upekkhāsahagatasantıranānı ceva aṭṭha mahāvipākāni ca nava rūpārūpavipākāni ceti ekūnavisati cittāni paṭisandhi-bhavanga-cutikiccāninnāma

(b) Āvajjana-kiccāni pana dve

(c) Tathā dassana-savana-ghāyana-sāyana-phusana-sampaṭicchanakiccāni ca

performed by three types of consciousness' (X d)

The three types are—(1) *Akusala-Vipāka Upekkhā-Sahagata Santīrana Citta*, (2) *Kusala-Vipāka Upekkhā-Sahagata Santīrana Citta* and (3) *Kusala-Vipāka Somanassa-Sahagata Santīrana Citta*

(*v*) *Votthapana*

'In the process of cognition through the five doors of senses, the function of determining the object (*Votthapana Kicca*) is performed by the same type of consciousness as *Manodvārāvajjana Citta*' [See p 4.] (X e)

Both the above functions of *Votthapana* and *Manodvārāvajjana* are very much the same, i e, of reviving the past experience They are performed by the same type of consciousness called *Upekkhā-Sahagata Manodvārāvajjana Ahetuka Kiriyā-Citta* The only difference between the two functions is that in the first case the impression has been received through the five doors of senses, but in the second it is ideational received from within

(*vi*) *Javana*

'*Javana-Kicca* or the activity of the subject is performed by fifty-five types of consciousness, namely,

'*Kusala* [*Kāma* 8+*Mahaggata* 9+*Lokuttara* 4]	21
'*Akusala* [*Lobha* 8+*Dosa* 2+*Moha* 2]	12
'*Phala* [*Sotāpatti*, *Sakadāgāmī*, *Anāgāmī* *Arahatta*]	4

(d) Tini santirana-kiccāni

(e) Manodvārāvajjanameva pañcadvāre votṭhapanakiccam sādheti

'*Kiriyā*, with the exception of *Pañcadvārāvajjana* and *Manodvārāvajjana*, [*Kāma* 8+*Mahaggata* 9+*Hasituppāda* 1]   18

—

55' (X f)

(*vii*) *Tadālambana*

We come across so many things but do not remember all of them with the same vividness Only those impressions are easily revived which we have received attentively, either with the feeling of attachment towards it or with that of repulsion against it Thus, a dear friend and a bitter enemy come to mind very much

Such feelings of attachment and repulsion exist only in the *Kāmāvacara Citta*, the *Vipāka* of which does the function of registering the impressions in the mind This is called *Tadālambana Kicca* or the function of holding the experience

Mahaggata Citta is free from the influence of diverse desires, and, therefore, the *Vipāka* of it does not do this function

'*Tadālambana-Kicca* or the function of registering the experience is performed by the following eleven types of [*Kāmāvacara-Vipāka*] consciousness —

'*Mahā-Vipāka*	8
'*Santīrana*	3
	—
	11' (X g)

X (f) Āvajjanadvayavajjitāni kusalākusala-phala-kriyā-cittāni pañcapaññāsa javanakiccāni

(g) Mahāvipākāni ceva santīranattayam ceti ekādasa tadārammanakiccāni

(B)

Functions which are performed by the same types of consciousness

From what has been discussed above, the following chart can be drawn to show what functions are performed by the same type of consciousness

No of the types of consciousness	Types of consciousness	Tadālambana	Santīrana	1 Patisandhi 2 Bhavanga 3 Cuti	Votthapana	Javana	Āvajjana	Sampaticchana	Dassana, Savana, Ghāyana, Phusana	Total of functions
2	*Upekkhā-Santīrana*	1	1	3						5
8	*Mahā-Vipāka**	1		3						4
9	*Mahaggata-Vipāka*			3						3
1	*Somanassa-Santīrana*	1	1							2
1	*Manodvārāvajjana*				1		1			2
55	*Javana*					1				1
1	*Pañca-Dvārāvajjana*						1			1
2	*Sampaticchana*							1		1
10	*Dvi-Pañca-Viññāna*								1	1
89										

*The types of *sahetuka kāmāvara* resultant consciousness

Among them —

(1) 'The two types of investigating consciousness, accompanied by indifference, perform five functions, namely—*Patisandhi*, *Bhavanga*, *Cuti*, *Tadālambana* and *Santīrana*

(2) 'The eight types of *Mahā-Vipāka* consciousness perform four functions, namely, *Patisandhi*, *Bhavanga*, *Cuti* and *Tadālambana*

(3) 'The nine types of *Mahaggata-Vipāka* consciousness perform three functions, namely, *Patisandhi*, *Bhavanga* and *Cuti*

(4) 'The one type of investigating consciousness, accompanied by delight, performs two functions, namely—*Santīrana* and *Tadālambana*

(5) 'The one type of *Manodvārāvajjana* (turning to impressions at the mind door) consciousness performs two functions, namely, *Votthapana* (determining an object) and *Āvajjana* (turning to the impression)

(6) 'The remaining fifty-five types of *Javana* consciousness perform only one function of *Javana*

(7) 'One type of *Pañca-Dvārāvajjana* consciousness performs the one function of *Āvajjana* or turning to impression

(8) 'The two types of *Sampaticchana* (recipient) consciousness perform the one function of *Sampaticchana* or receiving the object

(9) 'The twice five-fold *Viññāna* consciousness perform their respective functions of seeing, hearing, smelling,

tasting and touching ' (XI)

RECAPITULATION

'The states of consciousness, such as rebirth and so on, are fourteen according to their functions, and ten according to their stages

'Sixty-eight[1] types of consciousness have only one function, and one stages

'Two[2] types of consciousness have two functions, and two stages

'Nine[3] types of consciousness have three functions, and three stages

'Eight[4] types of consciousness have four functions, and four stages

'Two[5] types of consciousness have five functions, and five stages ' (XII)

XI Tesu pana dve upekkhāsahagatasantīranacittāni patisandhi-bhavnga-cuti-tadārammana-santiranavasena pañcakiccāni nāma Mahāvipākāni attha patisandhi-bhavanga-cuti-tadārammanavasena catukiccāni Mahaggatavipākāni nava patisandhibhavanga-cutivasena tikiccāni Somanassasahagatam santiranam santirana-tadārammana-vasena dukiccam, Tathā votthapanam ca votthapanāvajjanavasena Sesāni pana sabbāni pi javanamanodhātuttika-dvipañcaviññānāni yathāsambhavamekakiccāni ti

1 Javana 55+Pañcadvārāvajjana 1+Sampaticchana 2+Dvipañcaviññāna 10=68

2 Mano-Dvārāvajjana 1+Somanassa-Santirana 1=2

3 Mahaggata-Vipāka (Rūpa 5+Arūpa 4)=9

4 Mahā-Vipāka 8

5 Upekkhā-Santirana [Vipāka, Kusala+Akusala] 2

XII Patisandhādayo nāma kiccabhedena cuddasa,
Dasadhā thānabhedena cittuppādā pakāsitā
Atthasatthi tathā dve ca navattha dve yathākkamam,
Eka-dvi-ti-catu-pañcakiccatthānāni niddise

§4 *In relation to Dvāra or 'the doors of cognition'*

'Sight, hearing, smell, taste, touch and mind, these six, are the doors through which knowledge is received' (XIII)

'Sight is called *Cakkhu-Dvāra* or eye-door, hearing *Sota—Dvāra* or ear-door, smell *Ghāna Dvāra* or nose door, taste *Jivhā Dvāra* or tongue door, touch *Kāya-Dvāra* or touch door Mind door is *Bhavanga* or the sub conscious' (XIV)

The doors are related to consciousness in the following manner —

(I)

Types of consciousness that may arise through the five doors of senses

'The following forty-six types of consciousness may arise through the eye door —

'*Pañca Dvārāvajjana* [*Ahetuka Kiriyā*] 1
'*Cakkhu Viññāna* [*Vipāka*, *Kusala*+*Akusala*] . 2
'*Sampaticchana* [*Vipāka*, *Kusala*+*Akusala*] 2
'*Santīrana* [*Vipāka*, *Kusala*+*Akusala*] 3
'*Manodvārāvajjana* [smmoral 12+good 16+ *Hasituppāda* 1] . 29

XIII Dvārasangahe dvārānī nāma, cakkhudvāram, sotadvāram, ghānadvāram, jivhādvāram, kāyadvāram, manodvāram, ceti chabbidhāni bhavanti

XIV Tatta cakkhumeva cakkhudvāram Tathā sotādayo sotadvārādini Manodvāram pana bhavanga ti pavuccati

'Types of consciousness performing the function of *Tadālambana** [*Mahā-Vipāka*] 8

—

46

'Similarly, forty-six types of consciousness may arise through each of the other four doors of senses

'Thus, [adding the types of *Sota-Viññāna* 2+*Ghāna-Viññāna* 2+*Jivhā-Viññāna* 2+*Kāya-Viññāna* 2=8 to the above 46 types] there are altogether fifty four types of consciousness arising through the five doors of senses These are of the *Kāmāvacara* consciousness ' (XV)

(II)

Types of consciousness that may arise through the mind-door

'The following sixty-seven types of consciousness arise through the mind-door —

'*Mano-Dvārāvajjana* 1

'*Javana* [immoral 12+*Hasituppāda* 1+*Kāma* 16+*Rūpa* 10+*Arūpa* 8+*Lokuttara* 8] 55

'Types of consciousness performing the function of *Tadālambana* [*Mahā-Vipāka*

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*Types of consciousness that perform the function of Tadālambana are altogether eleven, viz , Mahāvipāka 8+Santirana 3=11 Here, the three types of Santirana consciousness have not been counted, as they have been already included above independently

XV Tattha pañcadvārāvajjana-cakkhuviññāna-sampaṭicchana-santirana-votthapana-kāmāvacarajavana-tadārammana-vasena chacattālisa cittāni cakkhudvāre yathāraham uppajjanti Tathā pañcadvārāvajjana-sotaviññānādivasena sotadvārādisu pi chacattāliseva bhavanti ti sabbathā pi pañcadvāre catupaññāsa cittāni kāmāvacarāneva ti veditabbāni

8+*Santīrana* 3] 11

—

67'

(XVI a)

(III)

Types of consciousness that do not arise through any door

'The nineteen types of consciousness, performing the functions of *Patisandhi*, *Bhavanga* and *Cuti*, do not arise through any door ' (XVI b)

These are *Upekkhā Santīrana** 2+*Mahā-Vipāka** 8+*Mahaggata-Vipāka* 9=19 They are *Vipāka* or the resultant of previous Karmas They determine the nature of mental disposition of a being They are not thoughts arising at an impression, but they constitute the undercurrent of our mind, the activity of the sub-conscious, i e , the flow of *Bhavanga*, the beginning and the end of which are *Patisandhi* and *Cuti* respectively

(IV)

Ekadvārika Citta

[*Types of consciousness that arise through only one door*]

'The following thirty-six types of consciousness arise through only one door —

XVI (a) Manodvāre pana manodvārāvajjana-pañcapaññāsajavana-tadārammanavasena sattasatthi cittāni bhavanti

(b) Ekūnavisati patisandhi-bhavanga cutivasena dvāravimuttāni

*When these types of consciousness perform the function of Tadālambana, they do come in the course of cognition arising through the six doors

'*Dvipañca-Viññāna*	10
'*Javana*, *Mahaggata* 18+*Lokuttara* 8	26
	36'

(XVII a)

Among the ten types of *Viññāna* consciousness, two arise only through eye-door, two only through ear door two only through nose-door, two only through tongue-door, and two only through touch door

The eighteen types of *Mahaggata Javana* (Moral 9+*Kiriyā* 9), and the eight types of *Lokuttara* consciousness arise only through the mind-door

(V)

Pañca-Dvārika Citta

[*Types of consciousness that arise only through the five doors of senses*]

'The three simple mental-elements [*Pañca-Dvārāvajjana* 1+*Sampaticchana* 2=3] arise through all the five doors of senses' (XVII b)

(VI)

Cha-Dvārika

[*Types of consciousness that arise through all the six doors*]

'The following types of consciousness arise through all the six doors —

XVII (a) Tesu pana dvipañcaviññānāni ceva mahaggataloku-ttara-javanāni ceti chattinsa yathāraham ekadvārikacittāni nāma
(b) Manodhātuttikam pana pañcadvārikam

'*Somanassa-Santīrana*	1
'*Mano-Dvārāvajjana* [=*Votthapana*]	1
'*Kāmāvacara Javana*	29
	31'

(XVII c)

(VII)

Cha-Dvārika and also Dvāra-Vimutta

[*Types of consciousness that may arise through all the six doors, and also may not arise through any door*]

'The following types of consciousness arise through all the six doors, and also do not arise through any of them—

'*Upekkhā Santīrana*	2
'*Mahā Vipāka*	8
	10'

(XVII d)

When they perform the function of *Tadālambana*, they come in the course of cognition arising through the six doors But when they function as *Patisandhi*, *Bhavanga* and *Cuti*, they do not arise through any door

(VIII)

Dvāra Vimuttā-eva

[*Types of consciousness that are freed from the doors altogether*]

'The nine types of *Mahaggata-Vipāka* consciousness are altogether freed from the doors' (XVII e)

(c) Sukhasantirana-voṭṭhapana-kāmāvacarajavanāni chadvārikacittāni

(d) Upekkhāsahagatasantīrana-mahāvipākāni chadvārikāni ceva dvāravimuttāni ca

(e) Mahaggatavipākāni dvāravimuttānevā ti

As these are the types of resultant *Jhāna*-consciousness, they do not come in a thought-process of the *Kāmāvacara* arising through any of the six doors They are, therefore, called *Dvāra-Vimutta* or 'door-freed' They function only as *Bhavanga*, *Patisandhi* and *Cuti*

RECAPITULATION

'There are five classes of the types of consciousness, according to their relation with the doors —

(1) 'Thirty-six types [*Dvi-Pañcaviññāna* 10+*Mahaggata-Lokuttara Javana* 26] arise through one door.

(2) 'Three types [*Pañca Dvārāvajjana* 1+*Santirana* 2] arise through the five doors of senses

(3) 'Thirty-one types [*Somanassa-Santīrana* 1+*Votthapana*=*Manodvārāvajjana* 1+*Kāma, Javana* 29] arise through all the six doors

(4) 'Ten types [*Upekkhā-Santīrana* 2+*Mahāvipāka* 8] arise through all the six doors, and are also independent of them

(5) 'Nine types [*Vipāka, Rūpa* 5+*Arūpa* 4] are altogether independent of the doors' (XVIII)

§5 *In relation to Ālambana or 'the object of consciousness'*)

Consciousness is the relation that the subject has with the object, either material or ideational It cannot be thought to have an independent existence of its own

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XVIII Ekadvārikacittāni pañcachadvārikāni ca,
Chadvārikavimuttāni vimuttāni ca sabbathā
Chattinsati tathā tini ekatinsa yathākkamam,
Dasadhā navadhā ceti pañcadhā paridipaye

Now, we are going to discuss how many kinds of object are there and how they are related with the different types of consciousness

'There are six kinds of the 'object' of consciousness, namely—(1) visible, (2) audible, (3) odorous, (4) sapid, (5) tactual and (6) ideational' (XIX)

'The ideational objects are again of six kinds, namely, (1) sensitive parts of the organs, (2) subtle material qualities, (3) consciousness,* (4) psychic factors,* (5) *Nibbāna* and (6) terms-and-concepts' (XX)

They are related to consciousness in the following manner —

(A)

(1) *Objects of the types of consciousness arising through the six-doors*

'Visible-form alone is the object of all the types of consciousness, arising through the eye-door It should necessarily be presentative

'In the same manner, sound is the object of all the types of consciousness arising through the ear-door, smell of all those arising through the nose door, taste of all those arising through the tongue-door, and touch of all those

XIX Ārammansangahe ārammanāni nāma, rūpārammanam, saddārammanam, gandhārammanam rasārammanam, phoṭṭhabbārammanam, dhammārammanam ceti chabbidhāni bhavanti

XX Tattha rūpameva rūpārammanam Tathā saddādayo saddārammanādini Dhammārammanam pana pasāda-sukhumarūpa-citta-cetasika-nibbāna-paññattivasena chaddhā sangayhati

*By introspection, the states of consciousness and the psychic factors can be made the objects of our cognition

arising through the touch-door All of them must necessarily be presentative

'But in the case of a type of consciousness arising through the mind-door, the above six objects may be either of the present, the past or the future, or even one that does not come in the boundary of time' (XXI a)

(ii) *Objects of the types of door-freed consciousness*

The types of consciousness that function as *Patisandhi*, *Bhavanga* and *Cuti* are called *Dvāra-Vimutta* or door-freed. 'The objects of these types of consciousness may be all that have been experienced in the previous existence, both past or present at the time of death

The object of these types may also be a mental image, either (1) of the action mostly done in previous life, or (2) of the article generally associated with the action, or (3) a sign of the destiny that awaits' (XXI b)

At the last moment of his life, when he is just sinking to death, the man gets a thought associated with what has been most prominent in his mind In a dreaming state, he feels as if he is engaged in doing an act which he has been doing mostly Thus, a murderer may get a vision that he is going to commit some crime, or is

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XXI (a) Tattha cakkhudvārikacittānam sabbesampi rūpameva ārammanam Tañca paccupannameva Tathā sotadvārikacittādinam pi saddādini Tāni ca paccuppannāni yeva Manodvārikacittānam pana chabbidhampi paccuppannamatitam anāgatam kālavimuttam ca yathāraham ārammanam hoti

(b) Dvāravimuttānañca patisandhi-bhavanga-cutisankhātānam chabbidhampi yathāsambhavam yebhuyyena bhavantare chadvāragahitam paccuppanamatitam paññattibhūtam vā kammakammanimitta-gatinimittasammatam ārammanam hoti

running after an enemy. A pious man, on the other hand, may feel as if he is worshipping the Buddha, or listening to a sermon, or taking the eight precepts. This is technically called *Kamma* or 'the vision of the action.'

Or, he may see a particular article generally associated with his action. The murderer may see a dagger, and the devotee the yellow robe. This is called *Kamma-Nimitta* or 'the vision of the article associated with the action.'

He may also get a vision of the hell fire, or of demons, if he has been a sinful man, and a sign of the higher abodes of the gods, if he has been righteous. This is called *Gati-Nimitta* or 'the vision of the sign of destiny'.

(B)

(*i*) 'Form is the only object of eye consciousness. Similarly, sound, smell, taste and touch are respectively the only objects of ear-consciousness, nose-consciousness, tongue-consciousness and touch consciousness.' (XXII a)

(*ii*) 'The types of *Pañca-Dvārāvajjana* and *Sampaticchana* consciousness arise on all the five objects of senses, viz., form, sound, smell, taste and touch.' (XXII b)

Pañca-Dvārāvajjana and the two *Sampaticchana*, these three types of consciousness, are together called *Mano-dhātuttika* or the 'triple mind-element'. They arise on all the five objects of senses.

(*iii*) 'The remaining types of *Kāmāvacara-Vipāka* cons-

XXII (a) Tesu cakkhuviññānādini yathākkamam rūpādiekekārammanāneva.

(b) Manodhātuttikam pana rūpādipañcārammaṇam.

ciousness [*Santīrana* 3+*Mahā-Vipāka* 8=11] and the *Hasituppāda Citta* arise only on the objects of *Kāma-Loka* (XXII c)

These eleven types of consciousness function as either *Santīranā*, or *Tadālambana*, or *Patisandhi*, *Bhavanga* and *Cuti*, only on the objects of the *Kāma-Loka* The functions of *Santīrana* and *Tadālambana* do not take place in the higher planes

(*iv*) 'The [12] types of immortal, and the types of *Ñāna-Vippayutta Javana* [*Kusala* 4+*Kiriyā* 4] consciousness may arise on all the objects, with the exception of the Supra-mundane consciousness' (XXII d)

A man might feel conceited at the good actions that he does or at the attainment in *Jhāna*, and thus get an immoral consciousness having a moral one as its object

Immoral consciousness, however, cannot arise on the *Lokuttara*, in which there remains no possibility for *Lobha*, *Dosa* and *Moha*

The eight types of *Ñānavippayutta Javana* may arise on the *Kāma*, *Rūpa* and *Arūpa* objects, but not on the *Lokuttara*

Sotāpanna, *Sakadāgāmi* and *Anāgāmi* are fully acquainted with the *Lokuttara* stages they have already attained, but, when their consciousness is *Kāmāvacara Ñāna-Vippayutta Kusala*, they are not aware of them They know them only when their consciousness is *Ñāna-Sampayutta*,

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(c) Sesāni kāmāvacaravipākāni hasanacittañ ceti sabbathā pi kāmāvacarārammanāneva

(d) Akusalāni ceva ñānavippayuttakāmāvacara-javanāni ceti lokuttara-vajjitasabbārammanāni

i e , when they draw their attention to them

Similarly, in the case of a *Kāmāvacara Ñāna-Vippayutta Kiriyā* consciousness, the Arhat is not conscious of the *Lokuttara* stages, though he knows them most perfectly

(*v*) 'The [4] types of *Kāmāvacara* moral consciousness accompanied by knowledge, and the moral Super-intellection consciousness of the fifth stage of *Jhāna*, arise on all objects, with the exception of *Arahatta Magga* and *Phala* '

(XXII e)

The object of the type of *Kāmāvacara Ñāna-Sampayutta Kusala* consciousness of the *Anāgāmī* might be any of the *Kāma*, *Rūpa* oi *Arūpa* ones, or a stage of the *Lokuttara*, up to his own attainment, but not beyond that

(*vi*) 'The following types of consciousness may arise on all objects whatsoever —

(*a*) 'The types of *Kāmāvacara Kiriyā* consciousness accompanied by knowledge

(*b*) 'The super-intellection consciousness of the Arhat.

(*c*) '*Votthapana* or the determining consciousness'.

(XXII f)

The object of the type of the Arhat's *Kāmāvacara Ñāna-Sampayutta Kiriyā* consciousness may be one belonging to any plane of existence In a super-intellection consciousness of the fifth stage of *Jhāna*, the Arhat can know anything

(e) Ñānasampayuttakāmāvacarakusalāni ceva pañcamajjhānasaṅkhātam abhiññākusalañ ceti arahattamaggaphalavajjitta-sabbārammanāni

(f) Ñānasampayuttakāmāvacarakriyāni ceva kriyābhiññāvotthapanañ ceti sabbathā pi sabbārammanāni

of any plane, either past, present, future or distant

The type of *Manodvārāvajjana* (=*Votthapana*) consciousness may arise on the objects of all the planes of existence, for, it does the most essential function of reflecting, without which no thought may be possible

(*vii*) 'The second and the fourth *Arūpa*-consciousness [*Viññānañcāyatana* and *Nevasaññānāsaññāyatana*] have 'real infinity' as their objects The objects of the other types of *Mahaggata*-consciousness are subjective images or concepts ' (XXII g)

Anantākāsa or the infinity of space and *Ākiñcañña* or nothingness, have no real existence They are but subjective concepts

(*viii*) '*Nibbāna* is the object of all the types of Supramundane consciousness ' (XXII h)

RECAPITULATION

The objects of consciousness have been discussed under seven classifications, as below —

(1) 'Twenty-five types of consciousness [*Kāmavipāka* 23+*Pañcadvārāvajjana* 1+*Hasituppāda* 1=25] arise only on the objects of *Kāma-Loka*

(2) 'Six types of consciousness [*Viññānañcāyatana* 3+*Nevasaññānāsaññā* 3=6] have real infinity as their object

(3) 'Twenty-one types of consciousness [*Rūpa* 15+*Ākāsānañcāyatana* 3+*Ākiñcaññāyatana* 3=21] have as their objects subjective images and concepts

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(g) Āruppesu dutiyacatutthāni mahaggatārammanāni Sesāni mahaggatacittāni sabbāni pi paññattārammanāni

(h) Lokuttaracittāni nibbānārammanānīti

(4) 'Eight types of consciousness [*Magga* 4+*Phala* 4] have *Nibbāna* as their object

(5) 'Twenty types of consciousness [immoral 12+*Kāmāvacara Ñāna-Vippayutta*, *Kusala* 4+*Kiriyā* 4] have for their objects all others excepting the *Lokuttara*

(6) 'Five types of consciousness [*Kāmāvacara Ñāna-Sampayutta Kusala* 4+*Kusalābhiññā* 1] arise on all objects, with the exception of the *Arahatta Magga* and *Phala*

(7) 'Six types of consciousness [*Kāmāvacara Ñāna-Sampayutta Kiriyā* 4+*Kiriyā Abhiññā* 1+*Votthapana* 1] arise on all kinds of objects' (XXIII)

§6 *In relation to 'Vatthu' or organs*

'The organs are six in number, viz, (1) eye, (2) ear, (3) nose, (4) tongue, (5) skin and (6) heart

'All the six organs are found in the *Kāma*-world Nose, tongue and skin, these three organs, do not exist in the *Rūpa*-world In the *Arūpa*-world, there are no organs at all' (XXIV)

(I)

'The five types of sensation (*Viññāna*) arise depending only on their respective organs'. (XXV a)

XXIII Pañca-visa parittamhi, cha cittāni mahaggate,
Ekavisati vohāre aṭṭha nibbāna-gocare
Visānuttaramuttamhi, aggamagga-phalujjhite
Pañca, sabbattha chacceti sattadhā tattha sangaho

XXIV Vatthu-sangahe, vatthūni nāma, cakkhu-sotaghāna-jivhā-kāya-hadayavatthu cāti chabbidhāni bhavanti

Tāni kāma-loke sabbāni pi labbhanti Rūpa-loke pana ghānādittayam natthi Arūpa-loke pana sabbāni pi na sanvijjanti

XXV (a) Tattha pañca-viññāna-dhātuyo yathākkamam ekantena pañca pasāda-vatthūni nissāyeva pavattanti

(II)

'*Mano-Dhātu* (simple cognition) i e , the two *Sampaticchana* and the *Pañca-Dvārāvajjana* consciousness, arise depending on the heart-organ' (XXV b)

(III)

'The types of *Mano-Viññāna* (reflective cognition) consciousness, such as—

Santīrana [3], *Mahā Vipāka* [8], *Patigha* [2], *Sotāpatti Magga* [1], *Hasituppāda* [1], and *Rūpāvacara* [15] arise depending on the heart' (XXV c)

(IV)

'The remaining types of immoral, moral, inoperative and Supra-mundane consciousness arise depending on the heart organ and also independent of it' (XXV d)

(V)

'The types of *Arūpa-Vipāka* consciousness arise independent of the heart' (XXV e)

RECAPITULATION

(*i*) In *Kāma-Loka* the seven kinds of cognition* arise depending on the six organs

(*ii*) 'In *Rūpa-Loka* the four kinds of cognition [*Cakkhu-*

(b) Pañca-dvārāvajjana-sampaticchanasankhātā pana mano-dhātū ca hadayam nissitā yeva pavattanti

(c) Avasesā pana mano-viññana-dhātu-sankhātā ca santirana-mahāvipāka-patighadvaya-pathmamagga-hasana-rūpāvacara-vasena hadayam nissāyeva pavattanti

(d) Avasesā kusalākusala-kriyānuttara-vasena pana nissāya vā anissāya vā

(e) Āruppa-vipāka-vasena hadayam anissāyevā ti

*The seven kinds of cognition are —

(a) Mano-Dhātu, (b) Mano-Viññāna-Dhatu and (c) the five Viññāna (eye-consciousness and others)

Viññāna-Dhātu+Sota-Viññāna Dhātu+Mano-Dhātu+Mano-Viññāna-Dhātu] arise depending on three organs, viz , eye, ear and heart

(*iii*) 'In *Arūpa-Loka*, cognition exists by itself independent of the six organs

(*iv*) 'The following forty-three types of consciousness arise depending on the six organs —

Kāma-Vipāka	23
Pañca-Dvārāvajjana	1
Hasituppāda	1
Patigha	2
Rūpāvacara	15
Sotāpatti-Magga	1
	43

(*v*) 'The following forty-two types of consciousness arise depending on the six organs, and also exist independent of them —

Akusala, [except the two types of *Patigha*]	10
Manodvārāvajjana	1
Kāma, Kusala+Kiriyā	16
Arūpa, Kusala+Kiriyā	8
Lokuttara, except *Sotāpatti-Magga*	7
	42

(*vi*) 'The four types of *Arūpa-Vipāka* consciousness do not depend upon the organs ' (XXVI)

XXVI Cha vatthum nissitā kāme satta, rūpe catubbidhā
Tivatthum nissitārūpe dhātvekānissitā matā
Tecattālisa nissāya dvecattālisa jāyare
Nissāya ca anissāya pākāruppā anissitā

(a)
Manodhātu

Pañca-Dvārāvajjana and *Sampaticchana* are the types of simple cognition in which the object is taken just as it presents itself, without referring it to previous experiences They are called *Mano-Dhātu*

(b)
Mano-Viññāna-Dhātu

In *Santīrana* and the higher types of consciousness, the object is interpreted in the light of the previous knowledge accumulated by the subject If the object is very dear, the consciousness is accompanied by an amount of *Somanassa* even at the stage of *Santīrana* *Votthapana* consciousness gives the object a definite location in the field of knowledge All the types of *Javana* consciousness are the activities of the subject directed towards the object Finally, the *Tadālambana* holds the experiences in the sub-conscious and registers them in it These types of consciousness are called *Mano-Viññāna-Dhātu* or the reflective cognition

(c)
Dvi-Pañcaviññāna

In the five types of sensory-consciousness the objects appear merely as stimuli, giving sensations, either of the eye, ear, nose, tongue or touch They are neither *Mano-Dhātu* nor *Manoviññāna-Dhātu* They are called *Dvipañca-Viññāna* or the five-fold sense-cognition

These types of consciousness cannot arise in the *Arūpa-Loka* where there are no organs at all A being of the

Arūpa-Loka will not have the types of *Vipāka*-consciousness of the *Kāma-Loka*, as, their objects essentially belong to this very *Loka*

He has no organs at all, and so he cannot get an antipathy against any object Therefore, the two types of *Patigha*-consciousness, rooted in *Dosa*, will not arise in him

He cannot obtain the *Sotāpatti-Magga*-consciousness for which it is necessary to realise the *Dukkha* (miserable) nature of all existence, the first Noble Truth The organs being absent in him, he does not receive impressions from the external world, and, therefore, cannot realise it

CHAPTER IV

CITTA-VĪTHI

[*Course of Cognition*]

SECTION I

PAÑCADVĀRA-VĪTHI

(*Course of cognition through the five doors of senses*)

§1 *Introductory*

'Having thus examined the different states of consciousness in due order, herein we are going to discuss in brief, as far as possible, the process of mind, both in **Patisandhi* and **Pavatti*, according to the different life-planes and persons' (1)

**Patisandhi*-consciousness is the activity of *Bhavanga* beginning a new life Its nature is determined by the *Karmic* result of previous birth, having its object either *Kamma*, *Kamma-Nimitta* or *Gati-Nimitta*

Pavatti-consciousness is the process of cognition that takes place in our life when an impression is received, either objective or ideational

§2 *Six classes of six kinds*

'To understand the course of cognition, we must know the six classes of six kinds, namely —

1 Cittuppādānamiccevam katvā sangahamuttaram,
Bhūmi-puggala-bhedena pubbāpara-niyāmitam
Pavatti-sangaham nāma paṭisandhi-pavattiyam
Pavakkhāmi samāsena yathāsambhavato katham

(1) 'Six organs
(2) 'Six doors
(3) 'Six objects
(4) 'Six kinds of cognition
(5) 'Six courses of cognition
(6) 'Six kinds of presentation of the objects ' (II)

'The types of consciousness functioning as *Paṭisandhi*, *Bhavanga* and *Cuti** have, for their objects, at the time of death, either *Kamma*, *Kamma-Nimitta* or *Gati-Nimitta* ' (III)

'Organs, doors and objects have been already discussed in the previous chapter' (IV)

'The six kinds of cognition are —eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, touch-consciousness, and reflective consciousness ' (V)

'According to the doors through which the courses of cognition take place, they are called —

(1) the course of eye-door cognition,
(2) the course of ear-door cognition,
(3) the course of nose door cognition,
(4) the course of tongue-door cognition,

II Cha vatthūni, cha dvārāni, cha ārammanāni, cha viññāṇāni, cha vithiyo, chadhā visayappavatti ceti vithi-sangahe cha chakkāni veditabbāni

*The types of consciousness functioning as Paṭisandhi, Bhavanga and Cuti are not thought-moments in the course of cognition They are, therefore, called Vithi-Mutta or those that do not come in the course of cognition

III Vithi-muttānam pana kamma-kammanimitta-gatinimittavasena tividhā hoti visayappavatti

IV Tattha vatthu-dvārārammanāni pubbe vuttanayāneva

V Cakkhu-viññānam, sota-viññānam, ghāna-viññānam, jivhā-viññānam, kāya-viññānam, mano Viññānam ceti cha viññānāni

(5) the course of touch-door cognition, and
(6) the course of mind-door cognition

'Or, according to the kinds of consciousness, they are called —

(1) the course of eye-consciousness-cognition,
(2) the course of ear-consciousness-cognition,
(3) the course of nose-consciousness-cognition,
(4) the course of tongue-consciousness-cognition,
(5) the course of touch-consciousness cognition, and
(6) the course of reflective-consciousness cognition' (VI)

§3 *Citta-kkhana (thought-moment) and Citta Vīthi (course of cognition)*

The passive state of mind, when it is having its own smooth course, is called *Bhavanga* All thoughts rise up on its surface and sink down in it Ordinarily, it is not possible for us to hold a thought up and check it from sinking

A thought may be compared to a wave in the sea. The wave rises up from the surface of the sea, is seen above for a while and then sinks down, giving rise to another, and that also to another Just like that, a thought rises up on the surface of the *Bhavanga*, is felt above, and then sinks down, giving rise to another, and

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VI Cha vithiyo pana cakkhu - dvāra-vithi, sota-dvāra-vithi, ghāna-dvāra-vīthi, jivhā-dvāra-vithi, kāya-dvāra-vithi, mano-dvāra-vithi, ceti dvāravasena vā Cakkhu-viññāna-vithi, sota-viññāna-vithi, ghāna-viññāna-vithi jihvā-viññāna-vithi, kāya-viññāna-vithi, manoviññāna-vithi, ceti viññāna-vasena vā dvārappavattā cittappavattiyo yojetabbā

that to another Thus, a thought has three stages, namely, (1) *Uppāda* or rısıng up, (2) *Thıtı* or remaınıng up on the surface, and (3) *Bhanga* or sınkıng down The lıfe of a thought, from rısıng up to sınkıng down, ıs called a *Citta-kkhana* or a 'thought-moment'

When an ımpressıon ıs receıved through any of the five senses,

(1) ıt causes a vıbratıon ın the smooth flow of the *Bhavanga* foı one thought moment, whıch ıs called *Bhavanga-Calana*

(2) Then, the flow gets arrested for one moment, whıch ıs called *Bhavangupaccheda* oı the cessatıon of *Bhavanga*

Then, upon the same ımpressıon, there occur the followıng thought-moments, one by one ın quıck successıon, rısıng up and sınkıng down —

(3) *Pañcā-Dvārāvajjana*

(4) *Cakkhu-Viññāna*, or any of the other four

(5) *Sampaticchana.*

(6) *Santīrana*

(7) *Votthapana.*

(8-14) *Javana* It, beıng a much stronger thought than the others, ıs repeated seven tımes

(15-16) *Tadālambana* It ıs holdıng the experıence and regısterıng ıt ın the sub-conscıous, whıch ıs repeated twıce

Thus, from *Bhavanga Calana* to the sınkıng down of the second *Tadālambana*, there are altogether sıxteen thought-moments, whıch complete a course of cognıtıon

of the five doors of senses, called the *Pañcā-Dvāra-Vīthi*

When we see, hear, smell, taste or touch a thing, we get thousands of *Vīthi* on it We cognise the thing again and again, and, each time, register its experience in the sub-conscious

While reading a book, we cognise each letter one by one, and go on registering their experience as they pass before us Thus, we get the meaning of the word Similarly, cognising each word, one by one, and registering its experience, we get the meaning of the sentence

§4 *Relative parallelism between mind and matter*

The things of the world appear to be stationary, but, in reality, they are in a state of continuous flux They can be compared to the light of the lamp which seems to be steady but is actually renewing itself every moment This is the 'Law of Anicca' in Buddhist philosophy

But if the objects are so very fleeting, how can a course of cognition (*Citta-Vithi*) be possible on it, which requires as many as sixteen thought-moments to complete itself? The *Abhidhamma* explains it by maintaining that the speed of the flow of the object is sixteen times less than that of consciousness

The object takes one thought-moment to come into existence, and is then received by the mind at the second Thus, the life-duration of an unit of the objective existence is altogether for seventeen thought-moments At the end of the seventeenth thought-moment, the course of

cognition (*Citta-Vīthi*) is complete, and a life-moment of the object has also expired

§5 *Strength of the impression*

(1) If the impression of the object is very distinct, it is received only one moment after it has taken its rise Then the course of cognition (*Citta Vithi*) follows on it, and completes itself in sixteen thought-moments, at the end of which, the life-moment of the object is also over Such an object is called *Ati-Mahanta* or very distinct

(2) If the impression of the object is not so strong as above, it is received a bit late after it has taken its rise, so it dies out in the middle before the course of cognition is complete It survives only as far as the consciousness has reached its *Javana*-stage Therefore, the thought moments of *Tadālambana* do not arise on it Such an object is called *Mahanta* or 'distinct'

(3) If the impression of the object is still weaker, it is received still late after it has taken its rise, so it dies out even before the *Javana* stage is reached In this case, the *Votthapana* thought-moment is repeated twice or thrice, and then it sinks down to *Bhavanga* Such an object is called *Paritta* or 'slight'.

(4) If the impression of the object is very weak, it is received too late after it has taken its rise, so it dies out only after creating a vibration in the *Bhavanga*, before any thought moment can take its rise on it Such an object is called *Ati-Paritta* or 'very slight'

(5) If the ideational impression of the mind-door is

quite clear and vivid, a full course of cognition (*Citta-Vīthi*) takes place on it, registering the experience by the two thought-moments of *Tadālambana* Such an ideational impression is called *Vibhūta* or 'clear'

(6) If the ideational impression is faint and obscure, the course of cognition can proceed only up to the *Javana* stage, after which, it sinks down in the *Bhavanga* There are no *Tadālambana* thought-moments in this case Such an ideational impression is called *Avibhūta* or 'obscure'

'The six kinds of presentation of the objects are —

(A) At the five doors of senses

(1) '*Ati Mahanta* or very distinct
(2) '*Mahanta* or distinct
(3) '*Paritta* or slight
(4) '*Ati Paritta* or very slight

(B) At the mind-door

(5) '*Vibhūta* or clear
(6) '*Avibhūta* or obscure' (VII)

§6 *Ati-Mahanta Ālambana or 'very distinct object'*

(C) 'A thought-moment consists of three moments, viz, (1) rising up, (2) remaining and (3) sinking down Seventeen of such thought moments constitute the duration of a unit of material existence The five objects of senses are received at the five doors, late by either one

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VII Ati-mahantam, mahantam, parittam, atiparittam, ceti pañcadvāre Mano-dvāre vibhūtamavibhūtam ceti chadhā visayappavatti veditabbā

thought-moment or many, after they have come into existence' (VIII a)

'Therefore, if the eye has caught sight of a visible form, a moment late after it has come into existence, then the *Bhavanga* is vibrated two times and its flow gets arrested Then, turning towards the same object, there arises the *Pañcadvārāvajjana*-consciousness and sinks down into *Bhavanga* Then, viewing the same form, there arise the 'eye-consciousness', receiving it as an object, there arises the 'recipient consciousness,' investigating it in the light of its previous experience, there arises 'investigating consciousness', and determining it as a particular thing, there arises 'determining consciousness' one after another in quick succession' (VIII b)

'Then, the thought-moment of active consciousness (*Javana*) is repeated seven times, which may be, as the case is, one of the twenty-nine types of *Kāmāvacara Javana Citta* (immoral 12+good 16+*Hasituppāda* 1=29) Following the *Javana*, there arise two thought-moments of the registering consciousness (*Tadālambana*), and then it sinks

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VIII (a) Katham? Uppādaṭthitibhanga-vasena khanattayam eka-citta-kkhanam nāma Tāni pana sattarasacittakkhanāni rūpadhammānamāyu Eka-cittakkhanātitāni vā bahucittakkhanātitāni vā ṭhitippattāneva pañcārammnāni pañcadvāre āpāthamāgacchanti

(b) Tasmā, yadi ekacittakkhanātitakam rūpārammanam cakkhussa āpāthamāgacchati, tato param dvikkhattum bhavange calite bhavangasotam vocchinditvā tameva rūpārammanam āvajjantam pañcadvarāvajjanacittam uppajjitvā nirujjhati Tato tassānantaram tameva rūpam passantam cakkhu-viññānam, Sampaṭicchantam sampaṭicchanacittam, Santirayamānam santiranacittam, Vavatthapentam voṭṭhapanacittam ceti yathākkamam uppajjitvā nirujjhanti

down into *Bhavanga* ' (VIII c)

'Thus, the object survives for the full course of cognition (*Citta-Vīthi*) consisting of seventeen thought-moments, as under —

'*Vīthi-Citta**	14
'Vibration of the *Bhavanga* . ..	2
'One thought-moment that the object takes to be received	1
	17

'At the end of that, the phase of the object has also passed away Such an object is called 'very distinct'

(IX a)

§7 *Mahanta Ālambana or 'distinct object'*

'An object is called *Mahanta* or 'distinct,' if its impression is received a bit late after it has come into existence, and is, therefore, unable to survive till the *Tadālambana* stage is reached It sinks down into the *Bhavanga*, only at the end of *Javana* consciousness, and the *Tadālambana*-consciousness does not at all get an opportunity to arise '

(IX b)

(c) Tato param ekūnatimsa-kāmāvacarajavanesu yam kiñci laddhappaccayam yebhuyyena sattakkhattum javati Javanānubandhāni ca dve tadārammanapākāni yathāraham pavattanti Tato param bhavangapāto

*Vithi-Citta=Pañcadvārāvajjana 1+Cakkhuviññāna 1+Sampaticchana 1+Santirana 1+Voṭṭhapana 1+ Javana 7+Tadālambana 2=14

IX (a) Ettāvatā cuddasa vīthicittuppādā, dve bhavangacalanāni, pubbevātitakamekacittakkhananti katvā sattarasacittakkhanāni paripūrenti tato param nirujjhati Ārammanametam atimahantam nāma gocaram

(b) Yāva tadārammanuppādā pana appahontātītakamāpāthamāgatam ārammanam mahantam nāma Tattha javanāvasāne bhavangapāto va hoti, natthi tadārammaṇuppādo

§8 *Parittālambana or 'slight object'*

'An object is called *Paritta* or 'slight,' if its impression is received still late after it has come into existence, and is, therefore, unable to survive till the *Javana* stage is reached *Javana* consciousness does not arise in this case, but it sinks down into *Bhavanga*, only after the *Votthapana*-thought-moment, repeating itself two or three times.'. (IX c)

§9 *Ati-Paritta Ālambana or 'very slight object'*

'An object is called *Ati-Paritta* or 'very slight', if its impression is received very late after it has come into existence and is, therefore, unable to survive even up to the *Votthapana* stage, but dies out only after producing a vibration in the *Bhavanga* In this case, no thought-moment can arise' (IX d)

§10 *Kinds of presentation of the objects at the five doors of senses*

The following are the four kinds of presentation of the objects at the five doors of senses –

(1) '*Tadālambana-Vāra*, that which survives as long as the *Tadālambana*-consciousness

(2) *Javana-Vāra*, that which survives as long as the *Javana*-consciousness

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(c) Yāva javanuppādā pi appahontātitakamāpāthamāgatam āram manam parittam nāma Tattha javanampi anuppajjitvā dvittikkhattum votthapanameva pavattati, tato param bhavangapāto va hoti

(d) Yāva votthapanuppādā ca pana appahontātitakamāpāthamāgatam nirodhāsannamārammanam atiparittam nāma Tattha bhavanga-calanameva hoti, natthi vīthicittuppādo

(3) *Votthapana-Vāra*, that which survives as long as the *Votthapana*-consciousness

(4) *Mogha-Vara*, that which causes but a vibration in the *Bhavanga*' (IX e)

§11 *Summing up*

'At the five doors of senses, there arise —

(I) 'Only seven stages of thought-moments in the course of cognition [viz , (1) *Pañca-Dvārāvajjana*, (2) either of the *Pañca-Viññāna*, (3) *Sampaticchana*, (4) *Santīrana*, (5) *Votthapana*, (6) *Javana* and (7) *Tadālambana*],

(II) 'fourteen thought-moments [viz , *Pañcadvārāvajjana* 1+either of the *Pañca-Viññāna* 1+*Sampaticchana* 1+*Santīrana* 1+*Votthapana* 1+*Javana* 7+*Tadālambana* 2=14],

(III) 'fifty-four types of consciousness in all [the 54 types of *Kāmāvacara* consciousness]' (X)

SECTION II

Mano-Dvāra-Vīthi-Citta

(*Cognition through the mind-door*)

The objects of the mind-door-cognition are ideational They are either of the *Kāmaloka*, as in memory, reflection or introspection, or of the *Mahaggata*, as the after-image of a *Kammatthāna*, or the concepts of the formless, or of the *Lokuttara*, being *Nibbāna*.

The ideational object of the *Kāmaloka* is either clear

(e) Iccevam cakkhu-dvāre tathā sotadvārādisu ceti sabbathāpi pañcadvāre tadārammana-javana-votthapana-moghavārasankhātānam catunnam vārānam yathākkamam ārammanabhūtā visayappavatti-catuddhā veditabbā

X Vithicittāni satteva cittuppādā catuddasa,
Catupaññāsa vitthārā pañcadvāre yathāraham

called by the names of (1) *Parikamma* (=preparation), (2) *Upacāra* (=proximation), (3) *Anuloma* (=bending towards the higher plane) and *Gotrabhu* (=one, leaving the former plane and entering the higher)

At the end of *Appanā Javana*, there is no *Tadālambana*-consciousness, as, in this case, the object is not one of the *Kāma-Loka*.

§12 *Kāmāvacara Mano-Dvāra Citta-Vīthi or 'the course of cognition through the mind-door on an object of the Kāmaloka'*

'If a 'clear' ideational object is received through the mind-door then the *Bhavanga* gets vibrated [for two thought-moments], then, there arises a thought-moment of *Mano-Dvārāvajjana*, then, there arise [seven thought-moments of] *Javana*, then, there arise [two thought-moments of] *Tadālambana*, and then, it sinks down into the *Bhavanga*

'If the ideational object is 'obscure', the consciousness sinks down into *Bhavanga*, only after the *Javana* consciousness The *Tadālambana* consciousness does not even arise in this case' (XI)

RECAPITULATION

'In the course of cognition arising through the mind-door, there are three kinds of thought-moments [viz ,

XI Mano-dvāre pana yadi vibhūtamālambanam āpāthamāgacchati, tatoparam bhavangacalana-manodvārāvajjana-javanāvasane tadālambana-pākāni pavattanti, tato param bhavanga-pāto

Avibhūte ālambane javanāvasāne bhavangapātova hoti, natthi tadālambanuppādo

Mano-Dvārāvajjana, *Javana* and *Tadālambana*], and ten thought-moments in all [viz , *Mano-Dvārāvajjana* 1+ *Javana* 7+*Tadālambana* 2]

'There are altogether forty-one types of [*Kāmāvacara*] consciousness that may arise in the course of this cognition' (XII)

The following thirteen types of *Kāmāvacara* consciousness cannot arise in this course of cognition —

eye-consciousness+ear-consciousness+ nose-consciousness+tongue-consciousness+ touch consciousness	10
Pañcadvārāvajjana	1
Sampaticchana	2
	13

Therefore, only 54—13=41 types of consciousness may arise in this case

It should be noted that *Santīrana* 3 and *Mahāvipāka* 8, these eleven types, come in the *Mano-dvāra-Vīthi* as *Tadālambana* only

§13 *Appanā-javana-vāra Citta-vīthi* (*The course of cognition that reaches to Jhāna*)

'The question of the ideational object being 'clear' or 'obscure' does not arise in the course of cognition reaching up to the active consciousness of ecstasy (*Jhāna*), either *Mahaggata* or *Lokuttara* *Tadārammana*-consciousness

XII Vithi-cittāni tineva cittuppādā daseritā
Vitthārena panetthekacattālisa vibhāvaye

also does not arise in this case At the *Javana*-stage three or four thought-moments, named *Parikamma*, *Upacāra*, *Anuloma* and *Gotrabhu*, belonging to one of the eight types of the *Kāmāvacara Ñānasampayutta* consciousness, arise one after another The fourth or the fifth thought-moment is one of the *Jhānic* state belonging to any of the twenty-six types of the *Mahaggata* and *Lokuttara Javana*-consciousness [*Mahaggata* 18+*Lokuttara* 8=26], as the case might be At the end of the *Jhāna*, the consciousness again falls back into *Bhavanga*' (XIII)

'The *Appanā* (=*Jhāna*) consciousness is accompanied by *Somanassa*,* if the preceding four *Kāma-javana* thought-moments are accompanied by it, and it is accompanied

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XIII Appanājavanavāre pana vibhūtāvibhūtabhedo natthi Tathā tadārammanuppādo ca Tattha hi ñānasampayuttakāmāvacara-javanānamaṭṭhannam aññatarasmim parikammopacārānulomagotra-bhunāmena catukkhattum tikkhattumeva vā yathākkamam uppajjitvā niruddhānantarameva yathāraham catuttham pañcamam vā chabbisati mahaggata-lokuttara-javanesu yathābhimihāravasena yam kiñci javanam appanāvithimotarati, tato param appanā-javanāvasāne bhavangapāto va hoti

*(a) The types of Kusala Appanā-consciousness accompanied by Somanassa are the following —

Rūpa [the first four stages of Jhāna accompanied by Sukha	4
Magga [Magga 4×Jhāna 4]	16
Phala [the first three Phala×Jhāna 4]	12
	32

(b) The types of Kiriyā Appanā consciousness accompanied by Somanassa are the following —

Rūpa [the first four stages of Jhāna]	4
Lokuttara [Arahatta-Phala 1×Jhāna 4]	4
	8

by *Upekkhā** if they are also accompanied by the same

'If the preceding four *Javana* thought-moments are *Kusala* [i e , of a non-Arhat] then the *Appanā-Javana* is also *Kusala*, and if they are *Kiriyā* [i e , of an Arhat] then it is also *Kiriyā*

'*Sotāpanna*, *Sakadāgāmi* and *Anāgāmi* can obtain the *Phala*-consciousness up to the stage they have already realised The Arhat alone can obtain the *Arahatta-Phala* consciousness ' (XIV)

RECAPITULATION

'The *Puthujjanas* (=worldlings) and the *Sekkhas* (=*Sotāpanna*, *Sakadāgāmī* and *Anāgāmī*) obtain 32 types of *Somanassa-Sahagata* and 12 types of *Upekkhā-Sahaggata* *Appanā*-consciousness, immediately after a type of the *Kāmāvacara Ñānasampayutta Kusala-Javana* [See p 337]

'The Arhat obtains 8 types of *Somanassa-Sahagata* and

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*(a) The types of Kusala Appanā-consciousness accompanied by Upekkhā are the following —

Rūpa, the fifth stage of Jhāna	1
Arūpa	4
Lokuttara [except Arahatta-Phala]	7
	12

(b) The types of Kiriyā Appanā-consciousness accompanied by Upekkhā are the following —

Rūpa, the fifth stage of Jhāna	1
Arūpa	4
Lokuttara, Arahatta-Phala	1
	6

XIV Tattha somanassasahagatajavanānantaram appanā pi somanasssasahagatā va pāṭikankhitabbā Upekkhāsahagatajavanānam taram upekkhāsahagatā va Tatthāpi kusala-javanāntaram kusala-javanam ceva heṭṭhimam ca phalattayamappeti Kriyājavanānantaram kriyājavanam arahattaphalan cā ti

six types of *Upekkhā-Sahagata Appanā*-consciousness, immediately after a type of the *Kāmāvacara Ñānasampayutta Kiriyā Javana*' (XV)

SECTION III

(A)

§14 *Tadālambana*

(*The types of registering consciousness*)

A present experience in the world of desires is registered by the consciousness in the light of our disposition towards the object, which is a resultant of the previous Karmas Therefore, the types of consciousness that perform the function of *Tadālambana* (registering) are the eleven *Vipāka*-consciousness, viz , the three *Santīrana* and the eight *Mahā Vipāka*

If the *Santīrana* is accompanied by an amount of delight, in the case of a very dear object, the *Tadālambana* consciousness is also accompanied by the same The types of *Tadālambana* consciousness, being very weak, can not be accompanied by antipathy

Tadālambana consciousness is the outcome of one's previous experiences A man may meditate on a seemingly beautiful object to be full of evils, but the *Tadālambana* is sure to get an amount of delight over it Similarly, a man may practise friendliness on the serpent, but in the *Tadālambana* he will have only *Upekkhā*, and no delight

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XV Dvattiṃsasukhapuññamhā dvādasopekkhakā param
Sukhitakriyato aṭṭha cha sambhonti upekkhakā
Putthujjanāna sekkhānam kāmapuñña-tihetuto,
Tihetukāmakriyato vītarāgānamappanā

The Arhat alone can exercise a control over the *Tadālambana*, which, in his case, is of the same nature as that of his *Javana*

'Under all circumstances, if an object be undesirable, it is the resultant of previous immoral Karmas taking effect in *Pañca-Viññāna*, *Sampaticchana*, *Santīrana* and *Tadālambana* If an object is desirable, it is the resultant of previous moral Karmas And, if it be extremely desirable, both the *Santīrana* and the *Tadālambana* are accompanied by delight' (XVI a)

'If the *Javana* of the Arhat is accompanied by delight his *Tadālambana* will also be accompanied by it, and if it is accompanied by *Upekkhā* his *Tadālambana* will also be accompanied by the same' (XVI b)

'At the end of a *Javana* accompanied by *Domanassa*, both the *Tadālambana* and the *Bhavanga* moments are accompanied by *Upekkhā* Hence when an individual of a joyful disposition gets no *Tadālambana* at the end of a *Javana* accompanied by *Domanassa*, then there arises an *Upekkhā-Santīrana* consciousness on any object of the *Kāmaloka* that he was familiar with in the past Teachers say that it sinks down into *Bhavanga* just after that (XVIIa)

XVI (a) Sabbathā pi panettha anitthe ārammane akusalavipākāneva pañcaviññāna-sampaticchana santirana-tadārammanāni Itthe kusalavipākāni Atiṭṭhe pana somanassasahagatāneva santirana-tadārammanāni

(b) Tatthāpi somanassasahagatakriyājavanāvasāne somanassasahagatāneva tadārammanāni bhavanti Upekkhāsahagatakriyājavanāvasāne ca upekkhāsahagatāni honti

XVII (a) Domanassasahagatajavanāvasāne pana tadārammanāni ceva bhavangāni ca upekkhāsahagatāni eva bhavanti Tasmā yadi somanassapatisandhikassa domanassa-sahagatajavanāvasāne tadā

'*Tadālambana* is possible only (1) at the end of a *Kāmāvacara Javana*, only (2) with the beings of the *Kāmaloka*, and only (3) on an object belonging to the same *loka*' (XVII b)

'If the *Javana*, the being, and the object, all of them belong to the *Kāmaloka*, then alone *Tadālambana* is possible on an object which is 'clear' or very 'distinct' (XVIII)

(B)

§15 *Javana*

(The consciousness of activity)

'In a course of cognition of the *Kāmaloka*, the *Javana*-thought-moment is repeated seven or six times In the case of a fainting consciousness, at the time of death or swoon, it is repeated only five times They say, when the Buddha performed the 'twin miracle' and the like, the quick process of his re-viewing mind was such as to require only four or five moments of *Javana* When the Yogāvacara obtains *Appanā* for the first time, either of the *Mahaggata* or of the 'super-intellection', the *Javana* thought moment takes place only once, after which it sinks down into *Bhavanga*' (XIX a)

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rammansambhavo nathi, tadā yam kiñci paricitapubbam parittārammanamārabbha upekkhāsahagatasantiranam uppajjati Tamanantaritvā bhavangapāto va hotiti vadanti ācariyā

(b) Tathā kāmāvacarajavanāvasāne kāmāvacarasattānam kāmāvacaradhammesveva ārammanabhūtesu tadārammanam icchantīti

XVIII Kāme javanasattārammanānam niyame sati
Vibhūtetimahante ca tadārammanamīritam

XIX (a) Javanesu ca parittajavanavīthiyam kāmāvacarajavanāni sattakkhattum chakkhattumeva vā javanti Mandappavattiyam pana maranakālādisu pañcavārameva Bhagavato pana yamakapātihāriyakālādisu lahukappavattiyam cattāri pañca vā paccavekkhanacittāni

'The consciousness of the four *Magga* takes place only for one thought-moment, after which, the *Phala* thought-moment is repeated two or three times, and then it sinks down into *Bhavanga* While entering the *Nirodha-Samāpatti*, the *Javana* thought-moment of the fourth *Arūpa* is repeated two times, then the Yogi enters into *Nirodha*-state When he rises from it, he gets a thought-moment either of *Anāgāmi-Phala* or of *Arahatta-Phala*, and then falls back into *Bhavanga*' (XIX b)

'On all occasions, in a state of *Jhāna*, the *Javana* consciousness flows on like the *Bhavanga*, for, there is no interruption of the *Citta-Vīthi* in this case Hence, here the *Javana* continues for numerous thought-moments'

(XIX c)

'The *Javana*-thought-moment repeats itself for seven times in the *Kāmaloka* It occurs only once in *Magga* and Super-intellection On other occasions, i e, in *Jhāna*, it continues for many' (XX)

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bhavantīti pi vadanti Ādikammikassa pana paṭhamakappanāyaṃ mahaggatajavanāni abhiññājavanāni ca sabbathāpi ekavārameva javanti, tato param bhavangapāto va

XIX (b) Cattāro pana magguppādā ekacittakkhanikā Tato param dve tini phalacittāni yathāraham uppajjanti Tato param bhavangapāto Nirodhasamāpattikāle dvikkhattun catutthāruppajavanaṃ javati Tato param nirodham phusati Vuṭṭhānakāle ca anāgāmiphalam vā arahattaphalam vā yathārahamekavāram uppajjitvā niruddhe bhavangapāto va hoti

(c) Sabbathā pi samāpattivithiyam bhavaṅgasote viya vīthiniyamo natthīti katvā bahūni pi labbhanti ti

XX Sattakkhattum parittāni maggābhiññā sakim matā,
Avasesāni labbhanti javanāni bahūni pi

(C)

§16. *Puggala-Bhedo*

(*Difference in beings*)

According to the difference in their mental gradation, the beings are classified into three groups, namely —

I

a *The beings of lower species* Their consciousness is primarily instinctive, due to the fact that their actions were conditioned by *Lobha*, *Dosa* and *Moha* in their previous existence Their consciousness is as weak as *Upekkhā-Sahagata Santīrana*, resultant of the previous *Akusala* It is not possible for them to obtain *Jhāna*

b *The idiot, dumb or born-blind* Their consciousness is as instinctive as that of the lower species, of a very feeble nature, due to the fact that their actions were conditioned by very weak *Kusala Hetus* in their previous existence It is as weak as *Upekkhā-Sahagata Santīrana*, being the resultant of very weak *Kusala Ñānavippayutta Citta*

They are called *Ahetuka*-beings, because their *Vipāka*-consciousness is devoid of any *Hetu* They too are incapable of obtaining *Jhāna*

II

The beings who have got self-sacrificingness (*Alobha*) and good-will (*Adosa*) but not a good intelligence (*Amoha*), due to the fact that their actions were conditioned by strong *Alobha* and *Adosa* in their previous existence, but not by *Amoha*, are called *Dvihetuka*-beings They have no

Amoha in their *Vipāka Citta* They also, therefore, cannot obtain *Jhāna*

III

The beings whose mind is sufficiently strong and rational, due to the fact that their actions were conditioned by strong *Alobha*, *Adosa* and *Amoha* in their previous existence, are called *Ti-Hetuka*-beings, because their *Vipāka*-consciousness is accompanied by all the three good *Hetus* They alone are worthy of *Jhāna* and even of the higher states of the Supramundane.

'The *Dvihetuka* and the *Ahetuka* beings cannot obtain either *Kiriyā* or *Appanā Javana* Even the beings born as men will not have the types of *Ñāna-Sampayutta Vipāka* consciousness [as they had no *Ñana-Sampayutta Kusala Citta* in their previous life]

'If born as beasts or in some other lower species, they will not have even the types of *Ñāna-Vippayutta Vipāka* consciousness [for, they are merely instinctive]' (XXI)

The *Dvihetuka* and the *Ahetuka* beings cannot obtain *Jhāna* or become Arhat, so they cannot have either *Kiriyā* or *Appanā Javana*

'Among the *Tihetuka* beings —

(1) 'The Arhat does not get *Kusala* or *Akusala Javana*

(2) 'The worldlings cannot have *Kiriyā-Javana*

(3) The *Sekkhās* (=*Sotāpanna*, *Sakadāgāmī* and *Anā-*

XXI Duhetukānamahetukānan ca panettha kriyājavanāni ceva appanājavanāni ca na labbhanti Tathā ñānasampayuttavipākāni ca sugatiyam Duggatiyam pana ñānavippayuttāni ca mahāvipākāni na labbhanti

gāmī) cannot have the types of *Diṭṭhi-Gata Sampayutta* or *Vicikicchā-Sahagata* consciousness [as, they have destroyed the two fetters of *Sakkāya-Diṭṭhi* and *Vicikicchā*]

(4) 'The *Anāgāmī* will not have the two types of enraged consciousness [as he has destroyed the fetter of *Paṭigha* or ill-will]

(5) 'The types of the Supramundane consciousness are obtained by those alone who have attained to this plane (XXII)

'The Arhat may get only forty-four types of consciousness

'The *Sekkhas* may get only fifty-six

'The *Puthujjanas* (=worldlings) may get only fifty-four ' (XXIII)

(*a*) The Arhat does not get the following forty-five types of consciousness —

Akusala	12
Kusala Kāmāvacara	8
Rūpa Kusala	5
Arūpa Kusala	4
Magga	4
Mahaggata-Vipaka	9
The first three *Phala*	3
	45

XXII Tihetukesu ca khīnāsavānam kusalākusalajavanāni ca na labbhanti, tathā sekkha-puthujjanānam kriyājavanāni Diṭṭhigata-sampayuttavicikicchājavanāni ca sekkhānam Anāgāmipuggalānam pana paṭighajavanāni ca na labbhanti Lokuttarajavanāni ca yathāraham ariyānameva samuppajjanti ti

XXIII Asekkhānam catucattālisa sekkhānamuddise,
Chapaññāsāvasesānam catupaññāsa sambhavā

Except these, he may get 89—45=44 types of consciousness

(*b*) The *Sekkahs* do not get the following 33 types of consciousness —

Kiriyā Javana (*Hasituppāda* 1+*Kāmāvacara Sahetuka* 8+*Mahaggata* 9)	18
Diṭṭhi-Sahagata Akusala	4
Vicikicchā-Sahagata Akusala	1
Arahatta-Phala	1
Mahaggāta-Vipāka	9
	33

Except these, they may get 89—33=56 types of consciousness

(*c*) The worldling do not get the following 35 types of consciousness —

Kiriyā Javana	18
Lokuttara	8
Mahaggata-Vipāka	9
	35

Except these, they may get 89—35=54 types of consciousness

(D)

§ 17 *Bhūmi*

(*Life-planes*)

(1) 'In the *Kāmāvacara*-plane all the above types of consciousness may be obtained in the course of cognition

(2) 'In the *Rūpāvacara*-plane the two types of enraged consciousness and all the types that perform the function

of *Tadālambana* are not obtained

(3) 'In the *Arūpāvacara*-plane the first type of *Magga*, all the types of *Rūpa*, *Hasituppāda* and an *Arūpa* of a lower stage are not obtained

(4) 'Those who are devoid of a certain sense cannot have the types of consciousness that arise through it

(5) 'The unconscious beings do not have any kind of conscious state ' (XXIV)

CONCLUSION

'In the *Kāmāvacara*-plane eighty types of consciousness may arise in the course of cognition

'In the *Rūpāvacara*-plane sixty-four, and in the *Arūpāvacara* forty-two types of consciousness may be obtained ' (XXV)

(1) Except the nine types of *Mahaggata-Vipāka*, all the remaining eighty types may be obtained in the course of cognition

(2) Except the (*Paṭigha* 2+*Mahāvipāka* *Tadālambana* 8+nose-tongue-and-touch-consciousness 6=) 16 types, all the remaining 80—16=64 types of consciousness are obtained in the *Rūpa-Loka*

(3) The following forty-two types of consciousness are obtained in the *Arūpāvacara*-plane —

Akusala (except the two types of

XXIV Kāmāvacarabhūmiyam panetāni sabbāni vīthicittāni yathārahamupalabbhanti, rūpāvacarabhūmiyam paṭighajavana-tadārammanavajjitāni Arūpāvacarabhūmiyam paṭhamamagga-rūpāvacara-hasana-heṭṭhimāruppavajjitāni ca labbhanti Sabbatthāpi ca tam-tam-pasādarahitānam tam tam-dvārikavīthicittāni na labbhanteva Asaññasattānam pana sabbathā pi cittappavatti natthevā ti

XXV Asīti vīthicittāni kāme rūpe yathāraham,
Catusaṭṭhi tathā rūpe dvecattālīsa labbhare

Paṭigha) .	10
Manodvārāvajjana	1
Kusala Kāmāvacara	16
Arūpāvacara .	8
Lokuttara, except Arhat-*Phala* .	7
	42

'Thus, successively sinking into the *Bhavanga*, the waves of consciousness, arising through the six doors, flow on for the whole of life' (XXVI)

XXVI Iccevam chadvārikacittappavatti yathāsambhavaṃ bhavangantaritā yāvatāyukamabbocchinnam pavattatīti

CHAPTER V

VĪTHI-MUTTA

(*Consciousness that does not come in the course of cognition*)

§ 1 *Introductory*

'The previous chapter, dealing with *Citta-Vīthi* (the course of cognition), has explained how the consciousness functions in getting experiences of the world

'Now we are going to discuss how it functions in connecting one life with the other' (I)

'To know how the consciousness functions that does not come in the course of cognition, we must understand the following four sets of four —

(*i*) 'The four planes of life

(*ii*) 'The four ways of consciousness in connecting one life with the other

(iii) 'The four kinds of Kamma

(*iv*) 'The four causes of death' (II)

I

§2 *Planes of life*

'There are four planes of life, namely, (a) the plane of misery, (b) the better plane of the world of desires,

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I Vithicittavasenevam pavattiyamudirito,
Pavattisangaho nāma sandhiyan dāni vuccati

II Catasso bhūmiyo, catubbidhā paṭisandhi, cattāri kammāni, catudhā maranuppatti ceti vithi-muttasangahe cattāri catukkāni veditabbāni

(c) the plane of the form, and (d) the plane of the formless (III)

(a)

'There are four kinds of the plane of misery, namely, (1) hell, (2) animal kingdom, (3) the world of the ghosts, and (4) the host of the demons' (IV)

(b)

'There are seven kinds of the better plane of the world of desires, namely, (1) men, (2) the *Cātummahārājika* gods, (3) the *Tāvatinsa* gods, (4) the *Yāmā* gods, (5) the *Tusita* gods, (6) the *Nimmānarati* gods, and (7) the *Paranimmita-vasa-vatti* gods' (V a)

'The above eleven kinds of life-planes are called *Kāmāvacara-Bhūmi* or the plane of beings whose consciousness is restless under the influence of diverse worldly desires' (V b)

(c)

'The plane of the form (*Rūpāvacara*) is of sixteen grades, comprising —

(i) 'The planes of the first stage of *Jhāna*, namely, (1) *Brahmapārisajja*, (2) *Brahmapurohita* and (3) *Mahābrahmā*

(ii) 'The planes of the second stage of *Jhāna*, namely, (4) *Parittābhā*, (5) *Appamānābhā* and (6) *Ābhassara*

III Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacarabhūmi, arūpāvacarabhūmi ceti catasso bhumiyo nāma

IV Tāsu, nirayo, tiracchānayoni, pettivisayo, asurakāyo ceti apāyabhūmi catubbidhā hoti

V (a) Manussā, cātummahārājikā, tāvatinsā, yāmā, tusitā, nimmānarati, paranimmitavasavatti ceti kāmasugatibhūmi sattavidhā hoti

(b) Sā panāyam ekādasavidhā pi kāmāvacarabhūmicceva sankham gacchati

(iii) 'The planes of the third stage of *Jhāna*, namely, (7) *Paritta Subhā*, (8) *Appamāna Subhā* and (9) *Subhakinha*

(iv) 'The planes of the fourth stage of *Jhāna*, namely, (10) *Vehapphala*, (11) *Asañña-Satta* or the unconscious beings, and *Suddhāvāsa* which is again of five grades, (12) *Avihā*, (13) *Atappā*, (14) *Sudassā*, (15) *Sudassī* and (16) *Akanitthā*' (VI)

(d)

The plane of the formless (*Arūpāvacara*) is of four grades, comprising —

(1) 'The sphere of the conception of infinite space

(2) 'The sphere of the conception of infinite consciousness

(3) 'The sphere of the conception of nothingness

(4) 'The sphere of the subtlest consciousness' (VII)

§3 *Who are born in what planes?*

'In the *Suddhāvāsa*-plane [the *Anāgāmī* alone are born] not the worldlings, the *Sotāpanna* or the *Sakadāgāmī*

'Those who have attained to the Supramundane state are never born in the realm of the unconscious beings or in the plane of misery

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VI Brahmapārisajjā, Brahmapurohitā, Mahābrahmā ceti pathamajjhānabhūmi Parittābhā, Appamānābhā, Ābhassarā ceti dutiyajjhānabhūmi Parittasubhā, Appamānasubhā, Subhakinhā ceti tatiyajjhānabhūmi Vehapphalā, Asaññasattā, Suddhāvāsā ceti catutthajjhānabhūmi ti rūpāvacarabhūmi solasavidhā hoti Avihā Atappā Sudassā Suddasī Akanitthā ceti sudhāvāsa-bhūmi pañcavidhā hoti

VII Ākāsānañcāyatanabhūmi, Viññānañcāyatanabhūmi, Ākiñcāyatanabhūmi, Nevasaññānāsaññāyatanabhūmi ceti arūpabhūmi catubbidhā hoti

'All are born in the other realms' (VIII)

II

§4 *The ways of consciousness in connecting one life with the other (Patisandhi)*

'Consciousness connects one life with the other in four ways, namely —

(a) connecting to a life in the plane of misery,
(b) connecting to a life in the better plane of the world of desires,
(c) connecting to a life in the plane of the form, and
(d) connecting to a life in the plane of the formless' (IX)

(a)

'The only type of consciousness that performs the function of connecting this life, at the time of death, to a life in the plane of misery is *Ahetuka akusala-vipāka upekkhā-sahagata santīrana*

'It manifests as the first moment of consciousness (=*Patisandhi*) in the beginning of a life in the plane of misery, functions as the *Bhavanga* for the whole of that life, and as *Cuti-citta* at the time of death, and then dies out' (X)

VIII Puthujjanā na labbhanti suddhāvāsesu sabbathā,
Sotāpannā ca sakadāgāmino cāpi puggalā
Ariyā nopalabbhanti asaññāpāyabhūmisu,
Sesaṭṭhānesu labbhanti ariyānariyā pi ca

IX Apāyapaṭisandhi, kāmasugatipaṭisandhi, rūpāvacarapaṭisandhi, arūpāvacarapatisandhi ceti catubbidhā paṭisandhi nāma

X Tattha akusalavipākopekkhāsahagatasantiranam apāyabhūmiyam okkantikkhane paṭisandhi hutvā, tato param bhavangam, pariyosāne cavanam hutvā vocchijjati Ayamekāpāyapaṭisandhi nāma

(b)

'The type of *Ahetuka kusala-vipāka upekkhā-sahagata Santīrana* consciousness connects this life, at the time of death, to the life of a born-blind (dumb, or idiot) or to that of a demon living on earth

'It manifests as the first moment of consciousness (*Patisandhi*) in the beginning of the next life, functions as the *Bhavanga* for the whole of that life, and as *Cuti-citta* at the time of death

'The eight types of *Mahā-Vipāka* consciousness function as *Patisandhi*, *Bhavanga* and *Cuti* only in a being of the better plane of the world of desires

'These nine types of consciousness are called *Kāma-Sugati Patisandhi* or those that connect this life to the next in the better plane of the world of desires' (XI a)

'The above ten types of consciousness are called *Kāmāvacara-Patisandhi Citta*' (XI b)

'There is no fixed limit to the duration of life of the beings born in the four planes of misery, in human beings, and in the degraded *Asuras* The life-term, in the case of the gods called the *Cātummahārājika*, is 500 celestial years, which is 9,000,000 years according to our calculation The life-term of the *Tāvatimsa* gods is four times

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XI (a) Kusalavipākopekkhāsahagatasantīranam pana kāma-sugatiyam manussānam ceva jaccandhādinam, bhummanissitānam ca vinipātikāsurānam patisandhi-bhavanga-cuti-vasena pavattati Mahāvipākāni pana attha sabbathā pi kāmasugatiyam patisandhi-bhavanga-cutivasena pavattanti Imā nava kāmasugatipatisandhiyo nāma

(b) Sā panāyam dasavidhā pi kāmāvacarapatisandhicceva sankham gacchati

this amount That of the *Yāmā* gods is again four times the life-term of the *Tāvatinsa*, and so on for the *Tusita*, *Nimmāna-Rati*, and the *Paranimmitavasavatti* gods' (XII)

'The life duration of a *Vasavatti* god is 9216,000,000 human years' (XIII)

'The resultant consciousness of the first stage of *Jhāna* takes effect on the plane of the first stage of *Jhāna*, [i e , *Brahmaloka*] by way of *Patisandhi*, *Bhavanga* and *Cuti* The resultant consciousness of the second and the third stages of *Jhāna* takes effect on the plane of the second stage of *Jhāna* The resultant consciousness of the fourth stage of *Jhāna* takes effect on the plane of the third stage of *Jhāna* * And the resultant consciousness of the fifth stage of *Jhāna* takes effect on the plane of the fourth stage of *Jhāna**

'But, for the beings attaining to the unconscious realm, the *Patisandhi* is only of the material form Similarly, thereafter, during life and at the time of re deceasing, it is only material form which having lived ceases to be '

XII Tesu catunnam apāyānam, manussānam, vinipātikāsurānam ca āyuppamānagananāya niyamo natthi Cātummahārājikānam pana devānan dibbāni pañcavassasatāni āyuppamānam Manussagananāya navutivassasatasahassappamānam hoti Tato catuggunam tāvatimsānam Tato catuggunam yāmānam Tato catuggunam tusitānam Tato catuggunam nimmānaratinam Tato catuggunaṃ paranimmitavasavattinam

XIII Navasatam cekavisa vassānam koṭiyo tathā,
Vassasatasahassāni satthi ca vasavattisu

*The planes of the different gods are arranged according to Suttanta which maintains the possibility of only four stages of Jhāna, the second and the third stages being identified as one

'These are the six ways of *Patisandhi* in the *Rūpaloka*' (XIV)

'Among these, the life-term of the *Brahmapārisajja* gods is one third of an aeon (*Kappa*), of the *Brahmapurohita* gods half aeon, of the *Mahābrahma* gods one aeon, of the *Parittābha* gods two aeons, of the *Appamānābhā* gods four aeons, of the *Ābhassara* gods eight aeons, of the *Paritta-subha* gods sixteen aeons, of the *Appamānasubha* gods thirty-two aeons, of the *Subhakinha* gods sixty-four aeons, of the *Vehapphala* gods and the unconscious beings one hundred aeons, of the *Aviha* gods one thousand aeons, of the *Ātappa* gods two thousands aeons, of the *Sudassa* gods four thousand aeons, of the *Sudassī* gods eight thousand aeons, and of the *Akanittha* gods sixteen thousand aeons' (XV)

(c)

'Resultant consciousness of the first stage of *Arūpa-loka Jhāna* and of the following stages take effect on the plane

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XIV Paṭhamajjhānavipākam paṭhamajjhāna bhūmiyam paṭi-sandhi-bhavanga-cutivasena pavattati, tathā dutiyajjhāna vipākam tatiyajjhānavipākañca dutiyajjhānabhūmiyam, catutthajjhānavi-pākam tatiyajjhānabhūmiyam, pañcamajjhānavipākam catutthajjhā-na-bhūmiyam Asaññasattānam pana rūpameva patisandhi hoti, tathā tato param pavattiyam cavanakāle ca rūpameva pavattitvā nirujjhati Imā cha rūpāvacarapatisandhiyo nāma

XV Tesu brahmapārisajjānam devānam kappassa tatiyo bhāgo āyuppamānam, brahmapurohitānam upaddhakappo, mahābrahmānam eko kappo, parittābhānam dve kappāni, appamānābhānam cattāri kappāni, ābhassarānam attha kappāni, parittasubhānam solasa kappāni appamānasubhānam dvattimsakappāni, subhakinhānam catusatthi kappāni, vehapphalānam asaññasattānañca pañca kappasatāni, avi-hānam kappasahassāni, ātappānam dve kappasahassāni, sudassānam cattāri kappasahassāni, sudassinam attha kappasahassāni, akanitthā-nam solasa kappasahassāni

of the four grades of the *Arūpa loka* plane respectively, by way of *Patisandhi*, *Bhavanga* and *Cuti* These are the four ways of *Patisandhi* in the *Arūpa-loka*' (XVI)

'Among these four, the life-term of the gods who have attained to the sphere of *infinite space* is twenty thousand aeons, that of the gods who have attained to the sphere of infinite consciousness is forty thousand aeons, that of the gods who have attained to the sphere of nothingness is sixty thousand aeons, and that of the gods who have attained to the sphere of the subtlest consciousness is eighty-four thousand aeons' (XVII)

'In one life, the *Patisandhi*, *Bhavanga* and *Cuti* are of the same type, having the same object' (XVIII)

III

§5 *The four kinds of Karma*

(*A*) 'There are four kinds of Karma according to the functions they perform, namely —

(1) 'Karma which conditions birth after death
(2) 'Karma which sustains the life of a being
(3) 'Karma which creates troubles in the life of a being

XVI Pathamāruppādivipākāni paṭhamāruppādibhūmisu yathākkamam patisandhi-bhavaṅga-cutivasena pavattanti Imā catasso āruppapatisandhiyo nāma

XVII Tesu pana ākāsānañcāyatanūpagānam devānam vīsati kappasahassāni āyuppamānam, viññānañcāyatanūpagānam devānaṃ cattālisa kappasahassāni, ākiñcaññāyatanūpagānam devānam saṭṭhi kappasahassāni, nevasaññānāsaññāyatanūpagānam devānaṃ caturāsiti kappasahassāni

XVIII Paṭisandhi bhavangañ ca tathā cavanamānasaṃ
Ekameva tatheveka-visayam cekajātiyaṃ

(4) 'Karma which is destructive to the life of a being

(*B*) 'There are four kinds of Karma according to the strength of their effect, namely —

(1) 'Karma which is very serious

(2) 'Karma which is done just before death

(3) 'Karma which is repeatedly done

(4) 'Karma which is of a light kind

(*C*) 'There are four kinds of Karma according to the time they take in giving their effect, namely —

(1) 'Karma which gives its effect in this very life

(2) 'Karma which gives its effect in the next life

(3) 'Karma which gives its effect in some life after this

(4) 'Karma which is ineffective

(*D*) 'There are four kinds of Karma according to the place where they produce their effect, namely —

(1) 'Immoral Karma which produces its effect in the plane of misery

(2) 'Moral Karma which produces its effect in the better plane of the world of desires

(3) 'Moral Karma which produces its effect in the plane of the form

(4) 'Moral Karma which produces its effect in the plane of the formless' (XIX)

XIX Janakamupatthambhakamupapilakamupaghātakam ceti kiccavasena, garukamāsannamācinnam kaṭattākammam ceti pākadānapariyāyena, diṭṭhadhammavedaniyam upapajjavedaniyam aparāpariyavedaniyam ahosikammam ceti pākakālavasena cattāri kammāni nāma

§6 *The types of karma*

Immoral

'There are three kinds of immoral Karma according to their 'door' of action, namely, (*i*) Karma of the body, (*ii*) Karma of the speech, and (*iii*) Karma of the mind' (XX)

'How? Taking life, taking what is not given (= stealing), and unchastity are bodily Karma, because they are generally performed by the body' (XXI)

'Lying, slandering, abusive language and idle talk are Karma of speech, because they are commonly done through speaking' (XXII)

'Covetousness, ill-will and false view are the Karma of mind, because they belong primarily to our thought, though they often get expression through body and speech as well' (XXIII)

'Among these, taking life, abusive language and ill-will are possible in one whose consciousness is rooted in *Dosa* (hate) Unchastity, covetousness and false view are possible in one whose consciousness is rooted in *Lobha* (greed) The remaining four [viz, taking what is not

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Tathā akusalam, kāmāvacarakusalam, rūpāvacarakusalaṃ, arūpāvacarakusalam ceti pākatthānavasena

XX Tattha akusalam kāyakammam, vacikammam, manokammam ceti kammadvāravasena tividham hoti

XXI Katham? Pānātipāto, adinnādānam, kāmesu micchācāro ceti kāyaviññattisankhāte kāyadvāre bāhullavuttito kāyakammaṃ nāma

XXII Musāvādo, pisunavācā, pharusavācā, samphappalāpo ceti vaciviññattisankhāte vacidvāre bāhullavuttito vacikamman nāma

XXIII Abhijjhā, byāpādo, micchādiṭṭhi ceti aññatarāpi viññattiyā manasmim yeva bāhullavuttito manokamman nāma

given, lying, slandering, and idle talk] are due to both of them According to the states of consciousness all the immoralities are of twelve types' (XXIV)

Moral

'There are three kinds of moral *Kāmāvacara* Karma also according to their 'doors' of action, namely, (1) Karma of the body, (2) Karma of the speech and (3) Karma of the mind

'It is also threefold with respect to 'charity' (*Dāna*), 'virtue' (*Sīla*) and 'meditation' (*Bhāvanā*) It is eight-fold with respect to the types of consciousness Or, again, it is ten-fold, taking into account 'charity', 'virtue', 'practice of meditation', 'reverence,' 'service,' 'transference of merit' (=*Patti-Dāna*), receiving thankfully the merits offered by others, listening to the Doctrine, teaching the Doctrine, and forming correct views

'These twenty types of consciousness (immoral 12+ moral 8) are counted as Karma in the *Kāma-Loka*' (XXV)

Moral Rūpāvacara Karma

'Moral *Rūpāvacara* is Karma only of the mind It

XXIV Tesu pānātipāto, pharusavācā, byāpādo ca dosamūlena jāyanti Kāmesu micchācāro, abhijjhā, micchāditthi ca lobhamūlena Sesāni cattāri pi dvihi mūlehi sambhavanti Cittuppādavasena panetam akusalam sabbthā pi dvādasavidham hoti

XXV Kāmāvacarakusalampi kāyadvāre pavattam kāyakammam, vacidvāre pavattam vacikammam, manodvāre pavattam manokammam ceti, kammadvāravasena tividham hoti Tathā dāna-sila-bhāvanā-vasena Cittuppādavasena panetam atthavidham hoti Dāna-sila-bhāvanā-apacāyana-veyyāvacca-pattidāna-pattānumodana - dhamma-sasavana-dhammadesanā-ditthijjukammavasena dasavidham hoti Tam panetam visatividhampi kāmāvacarakammamicceva sankham gacchati

belongs to meditation According to the difference in constituents there are five *Jhāna*-stages of it' (XXVI a)

Moral Arūpāvacara Karma

'Moral *Arūpāvacara* is also Karma only of the mind It also belongs to meditation According to difference in objects there are four *Jhānas* of it' (XXVI b)

§7 *The types of their resultant*

Immoral

'Except distraction (*Uddhacca*), all the remaining types of immoral Karma cause one to be born in the plane of misfortune (*Apāya*)

'But all the twelve types of immoral Karma yield the seven *Ahetuka* resultant that arise any where in *Kāmaloka* and *Rūpaloka* in the process of cognition, as the circumstances permit' (XXVII)

Uddhacca is not strong enough to give *Paṭisandhi* in the *Apāya* It is to be overcome only by the Path of Arahathood

Moral Kāmāvacara

'Moral Karma of the *Kāmaloka* causes one to be born in the better plane of the world of desires. The eight types of *Mahā-Vipāka* consciousness arise in the course of

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XXVI (a) Rūpāvacarakusalam pana manokammameva, tañca bhāvanāmayam, appanāpattam, jhānangabhedena pañcavidham hoti

(b) Tathā arūpāvacarakusalam ca manokammaṃ Tampi bhāvanāmayam, appanāpattam, ārammanabhedena catubbidham hoti

XXVII Etthākusalakammamuddhaccarahitam apāyabhūmiyaṃ paṭisandhim janeti Pavattiyam pana sabbampi davādasavidhaṃ sattākusalapākani sabbathā pi kāmaloke rūpaloke ca yathārahaṃ vipaccati

cognition [performing the function of *Tadālambana*] in the *Kāmaloka*

'The eight types of *Ahetuka* resultant consciousness may arise anywhere in the *Kāmaloka* and the *Rūpaloka* [in the course of cognition], as the circumstances permit'

(XXVIII)

'A stronger kind of moral Karma, rooted in all the three *Kusala Hetus* [i e , the four types of *Ñānasampayutta*], causes one to be born as a moral and highly intelligent being, either as a man or as some god of the *Kāmaloka* The sixteen types of its resultant arise in the course of cognition [viz , *Ahetuka* 8+*Sahetuka* 'functioning as *Tadālambana*' 8=16]

'A weaker kind of moral Karma rooted in all the three *Kusala Hetus* [i e , the four types of *Ñānasampayutta*] and a stronger kind of it rooted in only *Alobha* and *Adosa* [i e , the four types of *Ñānavippayutta*] cause one to be born as a man of feeble intelligence Their resultant arises in the course of cognition only as twelve types, i e , with the exception of the four types of *Ñānasampayutta*

'A weaker kind of moral Karma, rooted in only *Alobha* and *Adosa* [but not in *Amoha*, i e , the four types of *Ñanavippayutta*], causes one to be born as a man, either born-blind, dumb or idiot Its resultant arises in the

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XXVIII Kāmāvacarakusalampi kāmasugatiyameva patisandhim janeti Tathā pavattiyam ca mahāvipākāni Ahetukavipākāni pana aṭṭha pi sabbatthāpi kāmaloke rūpaloke ca yathāraham vipaccati

course of cognition only as the eight types of *Ahetuka Vipāka*' (XXIX)

'Some hold that neither the *Asankhārika* types of consciousness can yield *Sasankhārika* resultant, nor the *Sasankhārika* types *Asankhārika* one

'According to them, a stronger kind of the two types of moral *Asankhārika Ñānasampayutta* consciousness will yield twelve resultants, namely, four *Asankhārika* and eight *Ahetuka* Similarly, a stronger kind of the two types of moral *Sasankhārika Ñānasampayutta* consciousness will also yield twelve resultants, namely, four *Sasankhārika* and eight *Ahetuka*

'A weaker kind of the two types of *Ñānasampayutta*, and a stronger kind of the two types of *Ñānavippayutta Asankhārika* consciousness yield ten resultants, namely, two *Ñānavippayutta Asankhārika* and eight *Ahetuka* Similar is the case with the two types of *Sasankhārika* consciousness

'A weaker kind of the types of *Ñānavippayutta* consciousness yield only the eight *Ahetuka* resultants' (XXX)

'One who has practised the first and the second stages of *Jhāna* of the *Rūpāvacara* moral type, in a minor degree, is born as a *Brahmapārisajja* god, one who has practised

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XXIX Tatthāpi tihetukamukkaṭṭham kusalam tihetukaṃ paṭisandhim datvā pavatte solasa vipākāni vipaccati Tihetukamomakam dvihetukamukkatthaṭm ca kusalam dvihetukam paṭisandhim datvnā pavatte tihetukarahitāni dvādasa vipākāni vipaccati Dvihetukamomamakam pana kusalam ahetukameva paṭisandhim deti Pavatte ca ahetukavipākāneva vipaccati

XXX Asankhāram sasankhāra-vipākāni na paccati,
Sasankhāramasankhāravipākāni ti kecana
Tesam dvādasa pākāni dasaṭṭha ca yathākkamam,
Yathāvuttānusārena yathāsambhavamuddise

them in a moderately high degree, as a *Brahmapurohita* god, and one who has practised them in a very high degree, as a *Mahā Brahmā* god

'Similarly, one who has practised the third stage of *Jhāna* of the *Rūpāvacara* moral type, in a minor degree, is born as a *Parittābhā* god, one who has practised it in a moderately high degree, as an *Appamānābhā* god, and one who has practised it in a very high degree, as an *Ābhassarā* god

'One who has practised the fourth stage of *Jhāna*, in a minor degree, is born as a *Parittasubha* god, one who has practised it in a moderately high degree, as an *Appamānasubha* god, and one who has practised it in a very high degree, as a *Subhakinha* god

'One who has practised the fifth stage of *Jhāna* [of the *Rūpa*] is born as a *Vehapphala* god One who has practised the same with a view to get rid of consciousness, is born as an unconscious being

'*Anāgāmī* (=never returners) are born as *Suddhāvāsa* gods' (XXXI)

Arūpāvacara

'One who has practised a *Jhāna* of the moral *Arūpā*-

XXXI Rūpāvacarakusalam pana pathamajjhānam parittam bhāvetvā brahmapārisajjesu uppajjati Tadeva majjhimam bhāvetvā brahmapurohitesu, panitam bhāvetvā mahābrahmesu Tathā dutiyajjhānam-tatiyajjhānañca parittam bhāvetvā parittābhesu, majjhimam bhāvetvā appamānābhesu, panitam bhāvetvā ābhassaresu Catutthajjhānam prittam bhāvetvā parittasubhesu, majjhimam bhāvetvā appamānasubhesu, panītam bhāvetvā subhakinhesu Pañcamajjhānam bhāvetvā vehapphalesu, tadeva saññāvirāgam bhāvetvā asaññasattesu Anāgāmino pana suddhāvāsesu uppajjanti

vacara is born as a god of the corresponding sphere of the *Arūpaloka*' (XXXII)

'Thus, the types of the resultant of the *Mahaggata*-Karma function as *Patisandhi*, and in the course of life in their respective realms' (XXXIII)

(IV)

§8 *The causes of death*

'There are four causes of death, namely, (*a*) expiration of the span of life, (*b*) extinction of Karma, (*c*) both of them and (*d*) destructive Karma' (XXXIV)

'At the time of death, due to the strength of his Karma, either of the following appear before him at any of the six doors—

(1) the Karma,

(2) an article that had been generally associated with the performance of that Karma, or

(3) the sign of destiny that awaits him in this next life

'After that, upon that very object presented before him, his thoughts, either pure or evil, are directed very much, in accordance to the realm in which he is going to be born, due to the result of his Karma Or, he feels

XXXII Arūpāvacarakusalam ca yathākkamam bhāvetvā arūpesu uppajjanti

XXXIII Itthan mahaggatam puññam yathābhūmi-vavatthitam, Janeti sadisam pākam paṭisandhippavattiyam

XXXIV Āyukkhayena, kammakkhayena, ubhayakkhayena, upacchedakakammunā ceti catudhā maranuppatti nāma

as if he is doing that very action, that goes to condition his next birth' (XXXV)

'To one who is at the point of death, at the end of his *Vithi-Citta* [on the object presented before him], or at the expiry of his *Bhavanga*, the *Cuti Citta* arises and sinks down, which is the last phase of his present life Just after that, the *Patisandhi*-consciousness rises up in the next life, impelled by the latent force of ignorance, arising as a result of Karma rooted in desire, associated with all its concomitants, and being the centre of all the states arising with it, joining this life with the other, according to circumstances, upon the same object as presented before him, being the first moment of consciousness in that life It may rise up there either on a physical base or even without it [i e , in the *Arūpa Loka*] (XXXVI)

XXXV Tathā ca marantānam pana maranakāle yathāraham abhimukhībhūtam bhavantare patisandhijanakam kammam vā, tam-kammakaranakāle rūpādikamupaladdhapubbamupakaranabhūtam ca kammanimittam vā, anantaramuppajjamānabhave upalabbhitabbam upabhogabhūtam ca gatinimittam vā kammabalena channam dvārānam aññatarasmim paccupatthāti Tato param tameva tathopatthitam ārammanam ārabbha vipaccamānakammānurūpam parisuddhamupakilittham vā upalabbhitabbabhavānurūpam tatthonatam va cittasantānam abhinham pavattati bāhullena Tameva vā pana janakabhūtam kammamabhinavakaranavasena dvārapavattam hoti

XXXVI Paccāsannamaranassa tassa vīthicittāvasāne bhavangakkhaye vā cavanavasena paccuppannabhavapariyosānabhūtam cuticittam uppajjitvā nirujjhati Tasmim niruddhāvasāne tassānantarameva tathāgahitamārammanamārabbha savatthukam avatthukameva vā yathāraham avijjānusayaparikkhittena tanhānusayamūlakena sankhārena janiyamānam sampayuttehi parigayhamānam sahajātānamadhitthānabhāvena pubbangamabhūtam bhavantarapatisandhānavasena patisandhisankhātam mānasam uppajjamānameva patitthāti bhavantare

§9 *Patisandhi*

'There are only five faint thought moments of *Javana* in the course of cognition just at the time of death Therefore, if the objects are actually present before him at the time of death, the *Patisandhi* and the following *Bhavanga* consciousness have also the same objects Thus, the articles generally associated with the action, and the sign of the destiny that awaits him, which are presented before him at any of the six doors, may be either present or past, in the case of a *Kāmāvacara-Patisandhi* But the *Karma* is always one which has been done in the past, revived at the mind-door

'Whatever the objects may be, they all belong to the *Kāmaloka*' (XXXVII)

'The object of a *Rūpāvacara Patisandhi* consciousness is an ideational one, the after-image of the *Kammatthāna*. Similarly, the object of an *Arūpa-Patisandhi* may be infinity or concepts The life of an unconscious being begins only with a group of nine material qualities, called *Jīvitanavaka*. Theirs is, therefore, only a material birth. The birth of the *Arūpāvacara* gods is only mental, and that of the other beings both material and mental (XXXVIII)

XXXVII Maranāsannavithiyam panettha mandapavattāni pañceva javanāni pāṭikankhitabbāni Tasmā yadā paccuppannārammanesu āpāthamāgatesu dharantesveva maranam hoti, tadā paṭisandhi-bhavangānampi paccupannārammanatā labbhatiti katvā kāmāvacarapaṭisandhiyā chadvāragahitam kammanimittaṃ, gatinimittañca paccuppannamatitārammanam upalabbhati, kammam pana atitameva Tam ca manodvāragahitam Tāni pana sabbāni pi parittadhammabhūtānevārammanāni

XXXVIII Rūpāvacarapaṭisandhiyā pana paññattibhūtaṃ kammanimittamevārammanam hoti Tathā āruppapaṭisandhiyā ca

'After death, a beıng of the *Arūpaloka* ıs born eıther ın the same or ın a hıgher sphere, but never ın a lower one He may also be born ın the *Kāmaloka* as a moral and ıntellıgent beıng, eıther a man or a god [ı e , *Tıhetuka* beıngs]

'A beıng of the *Rūpaloka* ıs never boın, after hıs death, eıther as an ıdıot, born-blınd or born-deaf man, or as a beıng of the plane of mısery [ı e , *Ahetuka* beıng]

'A moral and ıntellıgent beıng [ı e , *Tıhetuka* beıng] of the *Kāma-Loka* may take hıs bırth ın any kınd of realm or sphere accordıng to hıs Karma

'The other beıngs of the *Kāma-Loka* [ı e , the *Duhetuka* and the *Ahetuka* beıngs] are born ın a realm of the *Kāma-loka* ıtself' (XXXIX)

§10 *The stream of personalıty*

'Thus, thıs lıfe beıng connected wıth the other, and the *Patısandhı*-conscıousness havıng sunk down, the stream of personalıty flows on, on that very object, lıke the current of a rıver, contınuously, beıng ınterrupted at ıntervals only by the courses of cognıtıon, tıll hıs death Thıs flow ıs called *Bhavanga*, as ıt forms a part of the beıng's exıstence It ıs arrested only when he gets a course of cognıtıon ın hıs conscıousness.

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mahaggatabhūtam paññattıbhūtam ca kammanımıttameva yathāraham ārammanam hotı Asaññasattānam jıvıtanavakameva patısandhıbhāvena patıtthātı Tasmā te rūpapatısandhıkā nāma Arūpā arūpapatısandhıkā Sesā rūpārūpapatısandhıkā

XXXIX Āruppacutıyā hontı hetthımāruppavajjıtā,
Paramāruppasandhı ca tathā kāmatıhetukā
Rūpāvacaracutıyā aheturahıtā sıyum,
Sabbā kāmatıhetumhā, kamesveva panetarā

'At the end, when he is at the point of death, it functions as the *Cuti-citta* and then ceases

'Thus, the cycle of *Patisandhi*, *Bhavanga* and so on turns round and round like the wheel of a chariot' (XL)

'The stream of consciousness flows on from life to life in the circle of *Patisandhi*, *Bhavanga*, *Vīthi* and *Cuti*

'The wise, meditating on its impermanent nature, and realising the Summum Bonum, free themselves completely from the bondage of attachment, and thus finally stop their flow of life' (XLI)

XL Iccevam gahitapaṭisandhikānam pana paṭisandhinirodhānantaratoppabhuti tamevārammanamārabbha tadeva cittam yāva cuticittuppādā asati vithicittuppāde bhavassa angabhāvena bhavanga-santatisankhātam mānasam abbocchinnam nadisoto viya pavattati Pariyosāne ca cavanavasena cuticittam hutvā nirujjhati Tato param ca patisandhādayo rathacakkamiva yathākkamam evameva parivattantā pavattanti

XLI Patisandhi-bhavangavithiyo cuti ceha tathā bhavantare,
Puna sandhi bhavangamiccayam parivattati cittasantati
Paṭisankhāya panetamaddhuvam adhigantvā padamaccutam budhā,
Susamucchinnasinehabandhanā samamessanti cirāya subbatā

CHAPTER VI

RŪPA

(Material qualities)

SECTION I

SAMUDDESA

(Kinds of material properties)

§1 *Introductory*

'Thus far, we have discussed about the types, divisions and functions of consciousness, and the psychic factors' (I)

'Now we are going to deal with the nature of matter under the following five heads —

(1) 'Their properties
(2) 'Their classifications
(3) 'Their generation
(4) 'Their groups
(5) 'Their modes of function' (II)

§2 *What is Rūpa?*

A piece of stone is white, hard, round and heavy These are the different qualities of it But can we find a stone which is neither white, nor hard, nor round, nor heavy, nor of any kind? Can it exist apart from the qualities?

I Ettāvatā vibhattā hi sappabhedappavattikā,
Cittacetasikā dhammā rūpam dāni pavuccati

II Samuddesā vibhāgā ca samuṭṭhānā kalāpato,
Pavattikkamato ceti pañcadhā tattha sangaho

We will feel that it is not even possible to conceive of it, for, we cannot think of a material existence without understanding it in the terms of qualities. If all the qualities were to be eliminated from a body it would cease to exist. The material bodies are nothing but different permutation and combination of qualities that are in a state of flux. They are, therefore, called *Rūpa* or 'that which is changeful.' The word '*Rūpa*' denotes all material qualities in its general sense, but in its specific sense it means only the *visible forms*.

What is hard is earth. Here 'hardness' is not something separate from 'earth', but it is the very essence of it. There can be no earth which is not hard. Similarly, what flows is water, what burns is fire, what moves is air. These are called the four *Mahābhūta* or 'the primary qualities.'

All the other material qualities are conditioned by these four, therefore, they are called *Upādāya Rūpa* or 'the conditioned qualities.'

'All the material qualities may be brought under two classes, namely,

(1) The four *Mahā-Bhūta* or the primary qualities, and (2) the other qualities conditioned by them. Both of them comprise the following eleven types.' (III)

§3 *Eleven types of the material qualities*

(A) '*Mahā-Bhūta* (the primary qualities)

III Cattāri mahābhūtāni catunnam ca mahābhūtānam upādāya rūpam ti duvidhampetam rūpaṃ ekādasavidhena sangaham gacchati

(i) 'Essential material qualities —
earth, water, fire and air [4]

(B) '*Upādāya Rūpa* (the conditioned qualities)

(ii) 'Sensitive material qualities —
eye, ear, nose, tongue and touch [5]

(iii) 'Sensible material qualities —
form, sound, smell, taste, (and touch) [4]

'The material quality of 'touch' is the same as the above three essential qualities, namely, earth (=hardness), fire (=hot or cold) and air (=pressure) It has not, therefore, been counted as an independent quality

(iv) 'Material qualities of sex —
female and male [2]

(v) 'The seat of consciousness —
heart .. [1]

(vi) 'The life-principle in matter —
vital force [1]

(vii) The food value in matter —
food' (IV a) [1]

[18]

'These eighteen material qualities have their own kinds and characteristics They have their own origination They are real and in a state of constant flux They are

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IV (a) Pathavi dhātu, āpo dhātu, tejo dhātu, vāyo-dhātu bhūta-rupam nāma Cakkhu, sotam ghānam, jivhā, kāyo, pasāda-rūpam nāma Rūpam, saddo, gandho, raso, āpodhātu-vajjitam bhūtattayasankhātam photthabbam gocararūpam nāma Itthattam, purisattam, bhāva-rūpam nāma Hadyavatthu hadayarūpam nāma Jivitindriyam jivita-rūpam nāma Kabalinkāro āhāro āhāra-rūpam nāma

RECAPITULATION

To recapitulate, the following are the twenty-eight material properties —

Mahā Bhūta	4
Sensitive	5
Sensible	4
Sex	2
Seat of consciousness	1
Life-principle	1
Food value	1

And,

Relative limitation	1
Expression	2
Conditions	3
Essential characteristics	4
	10+18=28'
	(VI)

VI Bhūtappasādavisayā bhāvo hadayamiccapi,
Jivitāhārarūpehi atthārasavidham tathā
Paricchedo ca viññatti vikāro lakkhanan ti ca,
Anipphannā dasā ceti atthavisavidham bhave

SECTION II

§4 *Classification of the material qualities*

'All the material qualities are *Ahetuka*, i e , not rooted in the *Hetus* [which is possible only with the mental] They have only relative existence, they become the objects of attachment, they are composite, they are mundane, belonging to the *Kāma-Loka*, they are devoid of the faculty of cognising objects, and they are not to be annihilated *

'Again, from different principles, these may be divided in several ways, as given under — (VII)

'The five sensitive material qualities [i e , eye, ear, nose, tongue and touch] *pertain to the subject, and the others are external to it*

'The five sensitive material qualities, and the seat of consciousness, these six, are the *organs* of the subject The others are *non organs*

'The five sensitive material qualities, and the two kinds of expression, these seven, are called *Dvāra-Rūpa* or the 'doors' through which we receive information of the outer world The others are *Advāra* or non-doors.

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*Some philosophers hold that, in order to realise the true blissful nature of the spiritual self, it is necessary to annihilate the physical which is a bondage to it

Buddhism does not believe in the possibility of this, nor in the existence of a spiritual self apart from mind and matter

VII Sabbam ca panetam rūpam ahetukaṃ sappaccayaṃ, sāsavam, sankhataṃ, lokiyam, kāmāvacaraṃ, anārammanam, appahātabbamevā ti ekavidhampi ajjhattika-bāhirādi-vasena bahudhā bhedam gacchati

'The five sensitive material qualities, the two sexes, and the life principle, these eight, are called *Indriya-Rūpa* or the 'material faculties' The others are *Anindriya-Rūpa* or the non-faculties

'The five sensitive and the seven sensible material qualities, these twelve, are gross, close to us, capable of striking mutually quite contrary to these, the others are subtle, not close, and not capable of striking mutually

'The material quality generated by one's own Karma is *self-earned* The others are not so

'All kinds of form are *visible* The others are *not visible*

'Eye and ear catch their objects from a distance, but nose, tongue and touch do it coming in contact with them These five are called *Gocaraggāhika-Rūpa* or the material qualities capable of catching the sensible objects The others are not capable of this

'Colour, smell, taste, food-value and the four *Mahā-Bhūtas* [earth, water, fire and air], these eight, are invariably present in all matter They cannot be separated from one another They are called *Avinibbhoga-Rūpa* or the inseparable material qualities The others are separable from one another' (VIII)

VIII Pasāda sankhātam pañcavidhampi ajjhattika-rūpam nāma, itaram bāhira-rūpam

Pasāda-hadaya-sankhātam chabbidhampi vatthu-rūpam nāma, Itaram avatthu rūpam

Pasāda-viññatti-sankhātam sattavidhampi dvāra-rūpam nāma, Itaram advāra-rūpam

Pasāda-bhāva jivitasankhātam attha vidham pi indriya-rūpam nāma, Itaram anindriya-rūpam

'Thus, the twenty-eight material qualities are classified as personal, non-personal and so on, according to different principles' (IX)

Pasāda-visayasankhātam dvādasavidham pi oḷarika-rūpaṃ, santike-rūpam sappatigha-rupanca, itaram sukhuma-rūpaṃ dūre-rūpam, appatigha-rūpañ ca

Kammajam upādinna-rūpam, Itaram anupādinna-rūpam

Rūpāyatanam sanidassana-rūpam, Itaram anidassana-rūpam

Chakkādi-dvayam asampatta-vasena, ghānādittayam sampattavasenā ti pañca-vidhampi gocaraggāhika-rūpaṃ, itaraṃ agocaraggāhika-rūpam

Vanno, gandho, raso, ojā, bhūta-catukkaṃ ceti aṭṭhavidhampi avinibbhoga-rūpam, itaram vinibbhoga-rūpam

IX Iccevamaṭṭhavisati-vidhampi ca vicakkhanā,
Ajjhattikādibhedena vibhajanti yathāraham

SECTION III

Samutthāna

[*Generating principles*]

§5 *The four generating principles*

'The material qualities are being continuously generated by the four principles, namely, (*a*) Karma, (*b*) mind, (*c*) weather and (*d*) food' (X)

Their continuous flow may be compared to the current of electricity, which is being generated by the dynamo every moment In the case of a being, the particular nature of the material frame that it possesses has been conditioned by its previous Karmas In the present birth, the particular state of its mind, the food that it takes, and the weather in which it lives are continuously generating the material qualities of its body in their own way

(a)

Kamma-samutthāna Rūpa

[*Material qualities being generated by Karma*]

'Due to the result of the twenty-five types of *Kāmāvacara* and *Rūpāvacara* Karmas [*Kāmāvacara*, immoral 12+moral 8+*Rūpāvacara* 5=25], as the case may be, the material qualities in the person of the subject keep on being generated every moment, from the very first linking

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X Kammam, cittam, utu, āhāro ceti cattāri rūpasamutthānāni nāma

of consciousness at the beginning of his life [*Patisandhi*]' (XI)

(b)

Citta-samutthāna Rūpa

[*Material qualities being generated by the states of mind*]

'The seventy-five types of consciousness (with the exception of *Arūpa-Vipāka* [4] and the twice five-fold *Viññāna* [10]) start generating the material qualities in the person of the subject as soon as they take their rise, from the very first moment of *Bhavanga*' (XII a)

'A *Jhānic* state of active consciousness makes the posture of the Yogāvacara steady and calm The types of *Votthapana*, *Kāmāvacara-Javana* and *Abhiññā* consciousness give rise to physical and vocal expression

'The thirteen types of consciousness accompanied by delight [*Akusala Lobha* 4+*Kusala* 4+*Kiriyā* 4+*Hasitup-pāda* 1=13] may cause laughter as well' (XII b)

(c)

Utu-samutthāna Rūpa

[*Material qualities being generated by weather*]

XI Tattha kāmāvacaram rūpāvacaram ceti pañcavisatividhampi kusalākusalakammamabhisankhatam ajjattikasantāne kammasamutthānarūpam patisandhimupādāya khane khane samuṭṭhāpeti

XII (a) Arūpavipāka-dvipañcaviññānacvajjitam pañcasattatividhampi cittam cittasamuṭṭhānarūpam paṭhama-bhavangamupādāya jāyantameva samutthāpeti

XII (b) Tattha appanā-javanam iriyāpatham pi sannāmeti Votthapana-kāmāvacarajavanābhiññā pana viññattimpi samuṭṭhāpenti Somanassajavanāni panettha terasa hasanampi janenti

'The material quality of temperature (fire), with its heating and cooling effects, generates the material qualities both in the organic and the inorganic bodies' (XIII)

(d)

Āhāra-samutthāna Rūpa

[*Material qualities being generated by food*]

'Food or the nutritive essence starts generating the material qualities in the person of the being as soon as it gets assimilated' (XIV)

§6 *The scope of the four principles*

'The seat of consciousness and the material faculties are produced by the Karmic resultant The two kinds of expression [bodily and vocal] are produced only by the mind Sound is produced by the mind and the temperature The three material qualities of lightness, pliancy and adaptability are produced by the mind, the temperature and the food The eight kinds of inseparable material qualities (=*Avinibbhoga-Rūpāni*) and the 'space' are produced by all the four principles The material qualities of growth, continuance, decay and death (=*Lakkhana Rūpāni*) are not produced by any of the principles [but they are the very nature of all existence]' (XV)

XIII Situnhotusamaññātā tejodhāto thitippattā va utusamuṭṭhāna-rūpam ajjhattam ca bahiddhā ca yathāraham samuṭṭhāpeti

XIV Ojā-sankhāto āhāro āhārasamutthānarūpam ajkjhoharanakāle thānappatto samuṭṭhāpeti

XV Tattha hadaya-indriya-rūpāni kammajāneva Viññattidvayam cittajameva Saddo cittotujo Lahutāditayam utu-cittāhārehi sambhoti Avinibbhoga-rūpāni ceva ākāsadhātu ca catūhi sambhūtāni Lakkhana-rūpāni na kutoci jāyanti

SUMMARY

(1) 'Karma produces eighteen kinds of material qualities [viz , *Avinibbhoga* 8+*Ākāsa* 1+*Hadaya* 1+*Indriya* 8=18]

(2) 'Mind produces fifteen kinds of material qualities [viz , *Avinibbhoga* 8+*Ākāsa* 1+*Sadda* 1+*Vikāra* 3+*Viññatti* 2=15]

(3) 'Weather (=temperature) produces thirteen kinds of material qualities [viz , *Avinibbhoga* 8+*Ākāsa* 1+*Vikāra* 3+*Sadda* 1=13]

(4) 'Food produces twelve kinds of material qualities [viz , *Avinibbhoga* 8+*Ākāsa* 1+*Vikāra* 3=12]

'Growth, continuance, decay and death are natural to all matter that exists They are not produced by any principle at all ' (XVI)

XVI Aṭṭhārasa pannarasa terasa dvādasā ti ca,
Kamma-cittotukāhārajāni honti yathākkamam
Jāyamānādirūpānam sabhāvattā hi kevalam,
Lakkhanāni na jāyanti kehici ti pakāsitam

SECTION IV

Kalāpa-Yojanā

[Grouping of the material qualities]

Material bodies are nothing but groups of qualities, coming together in different manners and proportions, that constitute them and exist in and with them Such a group of qualities is called a *Kalāpa*

There are altogether twenty-one kinds of *Kalāpa*, of which nine are produced by Karma, six by mind, four by weather, and two by food

'There are twenty-one groups of co-existing qualities that constitute the same matter, and that arise and pass away simultaneously' (XVII)

I

§7 *Kamma-samutthāna Kalāpa*

[Groups of qualities arising from previous Karma]

'These are the nine groups of material qualities arising as a result of the previous Karma —

(1) '*Cakkhu-Dasaka*, the group of ten qualities including the sensitive organ of eye as one [viz , the eight inseparable qualities, vitality and the eye]

(2-8) 'Similarly, the eight inseparable qualities and vitality, together with 'ear', constitute the *Sota-Dasaka*, together with 'nose', constitute the *Ghāna-Dasaka*, together with 'tongue', constitute the *Jivhā-Dasaka*, together with

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XVII Ekuppādā ekanirodhā ekanissayā sahavuttino ekavisati rūpakalāpā nāma

the 'body', constitute the *Kāya-Dasaka*, together with the 'female sex,' constitute the *Itthi Bhāva-Dasaka*, together with the 'male sex', constitute the *Pumbhāva-Dasaka*, and together with the seat of consciousness, constitute the *Vatthu-Dasaka*

(9) '*Jīvita-Navaka*, the group of nine qualities, including 'vitality' as one, [viz , the eight inseparable qualities and vitality] ' (XVIII)

II

§8 *Citta-samutthāna-Kalāpa*

[*Groups of qualities arising as a result of the states of mind*]

'The following are the six groups that arise as a result of the states of mind —

(1) '*Suddhatthaka*, the simple group of only the eight inseparable qualities.

(2) '*Kāya-Viññatti-Navaka*, the group of nine qualities including the 'physical expression' as one [viz , the eight inseparable qualities, and the quality of 'physical expression] '

(3) '*Vacī-Viññatti-Dasaka*, the group of ten qualities including the 'vocal expression' as one [viz , the eight inseparable, the quality of 'vocal expression', and the quality of sound]

XVIII Tattha jivitam avinibbhogarūpam ca cakkhunā saha cakkhudasakam ti pavuccati Tathā sotādihi saddhim sota-dasakaṃ, ghānadasakam, jivhādasakam, kāya-dasakam itthibhāva-dasakam, pumbhāva-dasakam, vatthu-dasakam, ceti yathākkamam yojetabbam Avinibbhoga-rūpameva jivitena saha jivitanavakanti pavuccati Ime nava kamma-samuṭṭhānakalāpā

(4) '*Lahutādekādasaka*, the group of eleven qualities including the qualities of lightness and others [viz , the eight inseparable, lightness, pliancy and adaptability]

(5) '*Kāya-Viññatti-Lahutādi-Dvādasaka*, the group of twelve qualities including the 'physical expression' and lightness and others [viz , the eight inseparable, the quality of physical expression, lightness, pliancy and adaptability]

(6) '*Vacī Viññatti-Sadda-Lahutādi-Terasaka*, the group of thirteen qualities including 'vocal expression', sound, and lightness and others [viz , the eight inseparable, the quality of vocal expression, sound, lightness, pliancy and adaptability] ' (XIX)

III

§9 *Utu-samutthāna-Kalāpa*

[*Groups of qualities arising as a result of the influence of weather*]

'The following are the four groups of qualities arising as a result of the influence of weather —

(1) '*Suddhatthaka*, the simple group of only the eight inseparable qualities

(2) '*Sadda-Navaka*, the group of nine qualities including 'sound' as one [viz , the eight inseparable and the quality of sound]

(3) '*Lahutādekādasaka*, the group of eleven qualities

XIX Avinibbhoga-rūpam pana suddhaṭṭhakam Tadeva kāya-viññattiyā saha kāya-viññattinavakam, vaci-viññattisaddehi ca saha vaciviññatti-dasakam Lahutādihi saddhim lahutādekādasakam Kāya-viññāttilahutādidvādasakam, vaciviññattisaddalahutāditerasakam ceti cha cittasamuṭṭhāna-kalāpa

including lightness and others [viz , the eight inseparable, lightness, pliancy and adaptability]

(4) '*Sadda-Lahutādi-Dvādasaka*, the group of twelve qualities including 'sound' and lightness and others [viz , the eight inseparable, the quality of sound, lightness, pliancy and adaptability] ' (XX)

(IV)

§10 *Āhāra-samutthāna-Kalāpa*

[*Groups of qualities arising as a result of the assimilation of food*]

'The following are the two groups arising as a result of the assimilation of food —

(1) '*Suddhatthaka*, the simple group of only the eight inseparable qualities

(2) '*Lahutādekādasaka*, the group of eleven qualities including the qualities of lightness and others [viz , the eight inseparable, lightness, pliancy and adaptability]' (XXI)

§11 *The places of their occurrence*

'Among the above twenty-one kinds of groups, the two—the simple group of only the eight inseparable qualities, and the group of nine including 'sound' as one—arising from the influence of weather are found both in the animate and the inanimate bodies But the

XX Suddhattakam, saddanavakam, lahutādekādasakam sadda-lahutādi-dvādasakam ceti cattāro utusamutthāna-kalāpā

XXI Suddhatṭhakam, lahutādekādasakam ceti dve āhāra-samuṭṭhāna-kalāpā

other kinds of groups are found only in the animate bodies' (XXII)

SUMMARY

'There are twenty-one kinds of the groups of material qualities, of which nine arise from Karma, six from the states of mind, four from the influence of weather, and two from the assimilation of food

'The material qualities of 'space', and the 'four characteristics' of all existence (viz , growth, continuance, decay and death) are not considered as factors of a group, for, the quality of 'space' is nothing but a relative limitation amongst two or more groups, and the four characteristics are nothing but the essential nature of all the groups' (XXIII)

XXII Tattha suddhaṭṭhakam, saddanavakam ceti dve utu-samuṭṭhāna-kalāpā bahiddhā pi labbhanti, avasesā pana sabbe pi ajjhattikameva

XXIII Kamma cittotukāhāra-samuṭṭhānā yathākkamam
Nava cha caturo dve ti kalāpā ekavisati
Kalāpānam pariccheda-lakkhanattā vicakkhanā,
Na kalāpangamiccāhu akāsam lakkhanāni ca

SECTION V

Rūpa ppavatti kkamo

[*The modes of function of the material qualities*]

§12 *In the Kāmaloka*

'All the kinds of material qualities are found in the growth of the bodies of different beings in *Kāmaloka* At the inceptive stage of the *Sansedaja** and *Opapātika*† beings, when the first moment of consciousness arises in them, the following seven groups, at the most, may be got by them —

(1) '*Cakkhu-Dasaka* [viz , the eight inseparable, vitality and eye]

(2) '*Sota Dasaka* [viz , the eight inseparable, vitality and ear]

(3) '*Ghāna Dasaka* [viz , the eight inseparable, vitality and nose]

(4) '*Jivhā-Dasaka* [viz , the eight inseparable, vitality and tongue]

(5) '*Kāya-Dasaka* [viz , the eight inseparable, vitality and touch]

(6) '*Bhāva-Dasaka* [viz , the eight inseparable, vitality and sex]

(7) *Vatthu-Dasaka* [viz , the eight inseparable, vitality and heart]

'At the least, *Cakkhu-Dasaka*, *Sota-Dasaka*, *Ghāna Dasaka* and *Bhāva-Dasaka* might be missing in them In that case,

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* Worms and insects which are born themselves from moisture

† Self-born beings, appearing suddenly independent of parents, such as the being of hell and of the realms higher than the Tāvatinsa

they should be thought as devoid of those particular groups

'The following three groups are got by the beings that are conceived in the womb of mother—*Kāya-Dasaka, Bhāva-Dasaka* and *Vatthu-Dasaka*

'In the case of beings devoid of sex, the *Bhāva Dasaka* may be missing

'As the being grows, *Cakkhu-Dasaka* and the other groups are developed in him in due course' (XXIV)

§13 *At the time of death*

'And, thus the process of the groups of the material qualities, being generated by the four principles—i e, by Karma from the moment of *Patisandhi*, by the states of mind from the second moment of consciousness, by the influences of the weather from the moment the being has come into existence, and by food from the time it is assimilated—continues on, like the flame of the lamp or the current of the river, as long as he survives' (XXV)

'At the time of his death, as soon as he gets the seventeenth thought-moment of his *Cuti* consciousness [i e,

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XXIV Sabbāni pi pancitāni rūpāni kāma-loke yathāraham anūnāni pavattiyam upalabbhanti Paṭisandhiyam pana samsedajānam ceva opapātikānam ca cakkhu sota-ghāna-jivhākāya-bhāva-vatthu-dasakasankhātāni satta dasakāni pātubhavanti ukkaṭṭhavasena, Omakavasena pana cakkhu-sotaghāna-bhāva-dasakāni kadāci pi na labbhanti Tasmā tesam vasena kalāpahāni veditabbā Gabbha-seyyaka-sattānam pana kāya-bhāva-vatthu-dasakasankhātāni tini dasakāni pātubhavanti Tatthāpi bhāvadasakam kadāci pi na labbhati Tato param pavattikāle kamena cakkhudasakādini ca pātubhavanti

XXV Iccevam paṭisandhimupādāya kammasamuṭṭhānā, dutiyacittamupādāya cittasamuṭṭhānā, ṭhitikālamupādāya utusamuṭṭhānā, ojāpharanamupādāya āhārasamuṭṭhānā ceti catusamuṭṭhānarupakalāpasantati kāmaloke dipa-jalā viya nadisoto viya ca yāvatāyukamabbocchinnam pavattati

when the last course of cognition is complete upon any of the three objects, namely, *Kamma*, *Kamma-Nimitta* and *Gati Nimitta*, the process of the material qualities produced by Karma is cut off The material qualities which have been generated up to the last moment by Karma ceases with the *Cuti*-consciousness Then the 'mind' and also the '*Nutrition* of food' cease to continue their process And then the 'weather' continues to work on the dead-body, as long as it exist ' (XXVI)

'In this manner, wherever the being is born after death, the material qualities function in him from the very first moment of consciousness, arising at the beginning of his life ' (XXVII)

§14 *In the Rūpa Loka*

'The following groups do not exist in the *Rūpaloka* —

Ghāna-Dasaka,

Jivhā Dasaka,

Kāya-Dasaka,

Bhāva-Dasaka,

and the groups that are produced as a result of the nutrition of food

'Therefore, the beings of the *Rūpaloka* get only the following four groups arising from Karma at the moment of *Patisandhi* —

(1) *Cakkhu-Dasaka*

XXVI Marana kāle pana cuticittopari-sattarasamacittassa thitikālamupādāya kammaja-rūpāni nuppajjanti Puretaramuppannāni ca kammajarūpāni cuticittasamakālameva pavattitvā nirujjhanti Tato param cittajāhārajarūpam ca vocchijjati Tato param utusamutthānarūpaparamparā yāva matakalevarasankhātā pavattanti

XXVII Iccevam matasattānam punadeva bhavantare,
Patisandhimupādāya tathārūpam pavattati

(2) *Sota-Dasaka*
(3) *Vatthu-Dasaka*
(4) *Jīvita-Navaka*

'In their life-time, they also get all the groups produced as a result of the states of mind and the weather.

'The unconscious beings do not even have eye, ear, heart, sound and all the material qualities that arise from the mind Therefore, at the time of *Patisandhi*, they have only the group of *Jīvitanavaka* [i e , the eight inseparable and vitality] In their life-time, they get also the other qualities that arise from the influences of weather, with the exception of sound ' (XXVIII a)

SUMMARY

'Thus in *Kāmaloka*, *Rūpaloka* and the realm of the unconscious beings, the material qualities function in two ways, namely, at the moment of *Patisandhi*, and in the course of life ' (XXVIII b)

'All the twenty-eight kinds of material qualities are found in the beings of *Kāmaloka* In the beings of the *Rūpaloka* there are only twenty-three [with the exception of nose, tongue, body, male sex, and female sex] The

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XXVIII (a) Rūpaloke pane ghāna-jivhā-kāya-bhāva-dasakāni ceva āhārajakalāpāni ca na labbhanti Tasmā tesam patisandhikāle cakkhusota-vatthu-vasena tini dasakāni jivitanavakam ceti cattāro kammasamutthāna-kalāpā pavattiyam cittotusamutthānā ca labbhanti

Asaññasattānam pana cakkhu sota-vatthu-saddāni pi na labbhanti Tathā sobbāni pi cittajarūpāni Tasmā tesam patisandhikāle jivitanavakameva, pavattiyam ca sadda-vajjitam utusamuṭthānarūpam atiricchati

(b) Iccevam kāmarūpāsaññisankhātesu tisu thānesu patisandhi-pavattivasena duvidhā rūpapavatti veditabbā

unconscious beings have only seventeen [eight inseparable, vitality, lightness, pliancy, adaptability, space, growth, continuance, decay and death]

'The beings of the *Arūpaloka* have no material qualities at all

'The following kinds of qualities are not obtained at the moment of *Patisandhi*—sound, lightness, pliancy, adaptability, the two modes of expression, decay and death

'All the material qualities are obtained during the course of the life of the beings' (XXIX)

XXIX Atthavisati kāmesu honti tevisa rūpisu
Sattarasevasaññinam arūpe natthi kiñci pi
Saddo vikāro jaratā maranam copapattiyam,
Na labbhanti pavattesu na kiñci pi na labbhati

SECTION VI

§15 *Nibbāna*

[*The Summum Bonum*]

'*Nibbāna* means a complete and final liberation from '*Vāna*' or desire It is the object of the types of *Magga* and *Phala* consciousness, and is realised [in four grades] by the *insight* of the four types of the Supra mundane *Magga* consciousness ' (XXX a)

'This *Nibbāna* is, in its nature, single, but it is treated as twofold in one way, namely, (1) *Nibbāna* with the remaining life, and (2) one without it There are three modes of it, namely, (1) *Suñña* or void, (2) *Animitta* or distinctionless and (3) *Appanihitta* or desireless ' (XXX b)

'The great seers, free from desire, call *Nibbāna* by the following epithets —

Accuta Pada, the attainment from which there is no fall

Accanta, the boundless

Asankhata, the Pure, the unconditioned

XXX (a) Nibbānam pana lokuttarasankhātam catumaggañāṇena sacchikātabbam maggaphalānamārammanabhūtam vānasankhātāya tanhāya nikkhantattā nibbānam ti pavuccati

(b) Tadetam sabhāvato ekavidhampi saupādisesanibbānadhātu anupādisesanibbānadhātu ceti duvidham hoti kāranapariyāyena Tathā suññatam animittam appanihitam ceti tividham hoti ākārabhedena

Anuttara, the Supreme' (XXXI)

'The Buddhas teach that in reality there are only these four categories, namely, *Citta*, *Cetasika*, *Rūpa* and *Nibbāna*' (XXXII)

XXXI Padamaccutamaccantam asankhatamanuttaraṃ,
Nibbānamiti bhāsatnti vanamuttā mahesayo

XXXII Iti cittam cetasikam rūpam nibbānaniccapi,
Paramattham pakāsenti catudhā va tathāgatā

CHAPTER VII

SAMUCCAYA

(The collection of Abhidhammic terms)

§1 *Introductory*

'There are seventy-two entities having their own distinctive characteristics [viz , all the types of consciousness counted as 1+psychic factors 52+ganerated material qualities 18+*Nibbāna* 1=72]

'Now we are going to enumerate the different Abhidhammic terms associated with them, under four heads, namely, (A) of the immoral, (B) of the mixed, (C) of those that pertain to enlightenment, and (D) miscellaneous' (I-II)

(A)

§2 *Of the immoral*

(a-c) Āsava, Ogha and Yoga

'*Kāma* (=sense-desires), *Bhava* (=love-for-living), *Ditthi* (=false view) and *Avijjā* (=ignorance), these four, are called *Āsava* or that which persist in all beings except the Arhat

'They are also called *Ogha* or flood, because they are difficult to cross, and *Yoga* or bondage, because they keep

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I Dvāsattatividhā vuttā vatthudhammā salakkhaṇā,
Tesam dāni yathāyogam pavakkhāmi samuccayam

II Akusala-sangaho, missaka-sangaho, bodhipakkhiyasangaho, sabbasangaho ceti samuccaya-sangaho catubbiddho veditabbo

the beings from realising the Summum Bonum ' (III V)

(d) Ganthā (ties)

'The following are the four ties —(1) covetousness, (2) ill-will, (3) the belief that the practice of mere rites and rituals may lead to purity and (4) the dogmatic belief that 'mine alone is truth ' (VI)

(e) Upādāna (grasping)

'These are the four graspings —(1) of sense-desires, (2) of false view, (3) of mere rite and ritualism and (4) of a theory of soul ' (VII)

(f) Nīvarana (hindrances)

'These are the six *Nīvarana* or hindrances to the practice of *Jhāna* and insight —(1) sensual passion, (2) ill-will, (3) sloth and-torpor, (4) distraction and worry, (5) perplexity and (6) ignorance ' (VIII)

(g) Anusaya (latent bias)

'These are the seven forms of *Anusaya* or latent-bias — (1) sensual passion, (2) love-for-life, (3) aversion, (4) conceit, (5) false view, (6) perplexity and (7) ignorance' (IX)

III Katham ? Akusalasangahe tāva, cattāro āsavā, kāmāsavo, bhavāsavo, ditthāsavo, avijjāsavo

IV Cattāro oghā, Kāmogho, bhavogho, diṭṭhogho, avijjogho

V Cattāro yogā, Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo

VI Cattāro ganthā, Abhijjhā kāyagantho, byāpādo kāyagantho, silabbataparāmāso kāyagantho, idamsaccābhiniveso kāyagantho

VII Cattāro upādānā—Kāmupādānam, diṭṭhupādānam, silabbatupādānam, attavādupādānam

VIII Cha nīvaranāni—kāmacchanda nivaranam, byāpāda-nīvaranam, thinamiddha nivaranam, uddhacca-kukkucca-nivaranaṃ, vicikicchā-nivaranam, avijjānivaranam

IX Sattānusayā—kāmarāgāunusayo, bhavarāgānusayo, paṭighānusayo, mānānusayo, ditthānusayo, vicikicchānusayo, avijjānusayo

(*h*) *Samyojana* (*fetters*)

'These are the ten *Samyojana* or fetters that bind creatures in the rounds of misery, according to the *Suttanta* —(1) love for living in the *Kāmaloka*, (2) love for living in the *Rūpaloka*, (3) love for living in the *Arūpaloka*, (4) aversion, (5) conceit, (6) false view, (7) belief that the external rituals may lead to purity, (8) perplexity, (9) distraction and (10) ignorance' (X)

'Again these are the ten *Samyojana* according to the *Abhidhamma*—(1) sensual passion, (2) love for living, (3) aversion, (4) conceit, (5) false view, (6) belief that the external rituals may lead to purity, (7) perplexity, (8) envy, (9) selfishness and (10) ignorance' (XI)

(*i*) *Kilesa* (*the defiling elements*)

'These are the ten *Kilesa* or defilements —(1) desire, (2) hate, (3) dullness, (4) conceit, (5) false view, (6) perplexity, (7) sloth, (8) distraction, (9) impudence and (10) recklessness' (XII)

X Dasa samyojanāni—kāmarāga-samyojanam, rūpa-rāga-samyojanam, arūparāga-samyojanam, paṭighasamyojanam, mānasamyojanam, diṭṭhi-samyojanam, sīlabbataparāmāsa-samyojanam, vicikicchā-samyojanam, uddhacca-samyojanam, avijjā-samyojanam, Suttante

XI Aparāni dasa samyojanāni—kāmarāga-samyojanam, bhavarāga-samyojanam, paṭigha-samyojanam, māna-samyojanam, diṭṭhi samyojanam, silabbataparāmāsa-samyojanam, vicikicchā-samyojanam, issā-samyojanam, macchariya-samyojanam, avijjā-samyojanam Abhidhamme

XII Dasa kilesā—lobho, dosa, moho, māno, diṭṭhi, vicikicchā, thīnam, uddhaccam, ahirikam, anottappam

SUMMARY

'Now in the above divisions, *Kāma* (sense-desire) and *Bhava* (love-for-living), these two, are the same as *Tanhā* or craving

'And the belief that the performance of rites and rituals will lead to purity, the dogmatic belief that mine alone is truth, and the belief in the existence of a soul, these three, are the same as *Ditthi* or false view' (XIII)

Thus, in reality, there are only—

(1) three *Āsava* [*Kāma* and *Bhava* being considered as one],

(2) three *Ogha* [*Kāma* and *Bhava* being considered as one],

(3) three *Yoga* [*Kāma* and *Bhava* being considered as one],

(4) three *Gantha* or ties [the last two ties being considered as one],

(5) two *Upādāna* or grasping [the last three being considered as one],

(6) eight *Nīvarana* or hindrances to *Jhāna* and insight [by splitting up the 3rd and the 4th into four],

(7) six *Anusaya* or forms of latent bias [the first two being considered as one],

(8) nine *Samyojana* or fetters [*Ditthi* and *Sīlabbataparāmāsā* being considered as one], and

(9) ten *Kilesa* or the defiling elements

XIII Āsavādisu panettha kāmabhavanāmena tabbatthukā tanhā adhippetā, silabbataparāmāso, idamsaccābhinivceso, attavādo ti ca tathā pavattam ditthigatameva pavuccati

'Thus the terms connected with immoral consciousness are enumerated under nine heads' (XIV)

(B)

§3 *Of the mixed*

(a) *Hetu*

'The terms enumerated under the present head belong to both the moral and the immoral qualities Thus there are six *Hetus*, namely —

Immoral—(1) '*Lobha*, greed, (2) *Dosa*, hate, (3) *Moha*, dullness and deception,

Moral—(4) '*Alobha*, selfsacrificingness, (5) *Adosa*, goodwill, (6) *Amoha*, insight' (XV)

(*b*) *Jhānanga* (*the constituents of Jhāna*)

'These are the seven constituents of *Jhāna*, namely —

Moral and Immoral—(1) *Vitakka*, applying the mind on the object, (2) *Vicāra*, sustaining the mind on it, (3) *Pīti*, a thrill of pleasant sensation, (4) *Ekaggatā*, concentration, (5) *Somanassa*, delight, (6) *Upekkhā*, indifference,

Immoral—(7) *Domanassa* or excitement with antipathy (XVI)

(*c*) *Magganga* (*constituents of the Path*)

'These are the twelve constituents of the Path [either leading to *Nibbāna* or away from it]—

XIV Āsavoghā ca yogā ca tayo ganthā ca vatthuto,
Upādānā duve vuttā aṭṭha nīvaraṇā siyum
Chaḷevānusayā honti nava samyojanā matā,
Kilesā dasa vuttoyam navadhā pāpasangaho

XV Missakasangahe cha hetū-Lobho, doso, moho, Alobho, adoso amoho

XVI Satta jhānangāni—vitakko, vicāro, pīti, ekaggatā, somanassam, domanassam, upekkhā

Moral—(1) *Sammā-Ditthi*, right view, (2) *Sammā Sankappa*, right aspiration, (3) *Sammā-Vācā*, right language, (4) *Sammā Kammanta*, right action, (5) *Sammā Ājīva*, right livelihood, (6) *Sammā Vāyāma*, right endeavour, (7) *Sammā Sati*, right mindfulness, (8) *Sammā-Samādhi*, right concentration

Immoral—(9) *Micchā-Ditthi*, wrong view, (10) *Micchā-Sankappa*, wrong aspiration, (11) *Micchā-Vāyāma*, wrong endeavour, (12) *Micchā Samādhi*, wrong concentration' (XVII)

(d) *Indriya* (*the faculties*)

'These are the twenty-two guiding faculties of our personality—(1) eye, (2) ear, (3) nose, (4) tongue, (5) touch, (6) female sex, (7) male sex, (8) life, (9) mind, (10) pleasure, (11) pain, (12) delight, (13) antipathy, (14) indifference, (15) *Saddhā* or faith (16) energy, (17) *Sati* or mindfulness, (18) concentration, (19) reason, (20) the feeling that I shall realise what is not yet realised, (21) partial realisation and (22) the final realisation' (XVIII)

(e) *Balāni* (*the forces*)

'These are the nine forces in us —

Moral—(1) *Saddhā*, faith, (2) *Viriya*, energy, (3) *Sati*,

XVII Dvādasa maggangāni—sammādiṭṭhi, sammāsankappo, sammāvācā, sammākammanto, sammā-ājivo, sammāvāyāmo, sammāsati, sammāsamādhi, micchādithi, micchāsankappo, micchāvāyāmo, micchāsamādhi

XVIII Bāvisatindriyāni—cakkhundriyam, sotindriyam, ghānindriyam, jivhindriyam, kāvindriyam, itthindriyam, purisindriyam, jivitindriyam, manindriyam, sukhindriyam, dukkhindriyam, somanassindriyaṃ, domanassindriyam, upekkhindriyam, saddhindriyam, viriyindriyam, satindriyam, samādhindriyam, paññindriyam, anaññātaññassāmītindriyam, aññindriyam, aññātāvindriyam

mindfulness, (4) *Samādhi*, concentration, (5) *Paññā*, reason, (6) *Hiri*, modesty, (7) *Ottappa*, discretion,

Immoral—(8) *Ahirika*, impudency, (9) *Anotappa* shamelessness' (XIX)

(f) *Adhipati* (*the dominating factors in us*)

'These are the four dominating factors in us —

Moral and immoral—(1) *Chanda*, an urge to do, (2) *Citta*, thought (active), (3) *Viriya*, energy.

Moral—(4) *Vimansā*, the will to investigate' (XX)

(g) *Āhāra* (*the modes of nutrition*)

'These are the four modes of nutrition —

(1) '*Kabalīkāra*, the food that can be taken.

(2) '*Phassa*, contact

(3) '*Manosañcetanā*, the volitional activity of the mind

(4) '*Viññāna*, the *Patisandhi*-consciousness' (XXI)

SUMMARY

'Now about the last three kinds of *Indriya* —the feeling that I shall realise what is not yet realised is the knowledge of the Path of stream-attainment the final realisation is the same as the knowledge of the fruition of Arahatahood, and the partial realisation is the knowledge of the six stages between these two [viz , *Sotāpatti Phala*, *Sakadāgāmimagga*, *Sakadāgāmi-phala*, *Anāgāmi-magga*, *Anāgāmi-phala*, *Arahatta-magga*]

XIX Nava balāni—Saddhā-balam, viriya-balam, satibalam, samādhi-balam, paññā-balam, hiri-balam, ottappa-balam, ahirika-balam, anotappa-balam

XX Cattāro adhipati—chandādhipati, cittādhipati, viriyādhipati, vimamsādhipati

XXI Cattāro āhāra—kabalīkāro āhāro, phasso dutiyo, manosañcetanā tatiyā, viññānam catuttham

'*Jivitindriya* (life) is two-fold, namely, (1) of the matter and (2) of the mind' (XXII)

'The constituents of *Jhāna* are not found in the twice fivefold *Viññāna*, the forces in the states devoid of energy [viz, *Pañcadvārāvajjana* 1+twice five fold *Viññāna* 10+*Sampaticchana* 2+*Santīrana* 3=16], and the constituents of the Path in the types of *Ahetuka*-consciousness'

'In the type of perplexed consciousness concentration is so feeble that it can not be developed to function as a constituent-of-the-path, or an *Indriya*, or a *Bala* (force) *

'Among the four dominating factors [viz, *Chanda*, *Citta*, *Viriya* and *Vīmansā*], only one may arise at a time only in those types of consciousness which are accompanied by either two or three *Hetus*'

'Thus, these terms, both moral and immoral, have been enumerated under seven heads, as under —

(*i*)	*Hetu*	6
(*ii*)	Constituents of *Jhāna* [*Somanassa*, *Domanassa* and *Upekkhā* being treated as one, i e, *Vedanā*]	5
(*iii*)	Constituents of the Path	9

XXII Indriyesu panettha sotāpattimaggañānam anaññātaññassāmitindriyam arahattaphalañānam aññātāvindriyaṃ

Majjhe cha ñānāni aññindriyāni ti vuccanti Jivitindriyam ca rūpārūpavasena duvidham hoti

XXIII Pañcaviññānesu jhānangāni, aviriyesu balāni ahetukesu maggangāni na labbhanti Tathā vicikicchā-citte ekaggatā maggindriyabalabhāvam na gacchati

Dvihetuka-tihetukajavanesveva yathāsambhavam adhipati ekova labbhati

*That is, it can not function as Sammā-Samādhi, Micchā-Samādhi, Samādhindriya, or Samādhi-Bala

[*Sammā-Sankappa* and *Micchā-Sankappa* are nothing but the two directions of *Vitakka*, they should be, therefore, treated as one Similarly, *Micchā-Vāyāma* and *Sammā-Vāyāma* should be treated as one, both being the kinds of *Viriya* *Micchā-Samādhi* and *Sammā-Samādhi* both are concentration of the mind, therefore, they should be also treated as one]

(4) *Indriya*, the guiding faculties .. 16
[10 to 14 should be taken as one *Vedanindriya* The last four, i e , 'reason' and the remaining three *Indriya* of the Supra-mundane plane, should be taken as one, being the different stages of 'knowledge' The eighth *Indriya*, i e , 'life' should be counted as two, being that of matter and of mind]

(5) '*Bala*, the forces 9

(6) '*Adhipati*, the dominating factors in us 4

(7) '*Āhārā*, the forms of nutrition ' 4

(XXIV)

(C)

§4 *Of those that pertain to enlightenment*

(a) *Satipaṭṭhāna* (constant awareness)

XXIV Cha hetū pañca jhānangā maggangā nava vatthuto,
Soḷasindriyadhammā ca baladhammā naveritā
Cattārodhipati vuttā tathāhārā ti sattadhā,
Kusalādisamākinno vutto missakasangaho

'There are four practices of constant awareness, namely —

(1) *Kāyānupassanā*, constant awareness of one's physical states

(2) *Vedanānupassanā*, constant awareness of the states of one's feeling

(3) *Cittānupassanā*, constant awareness of the states of one's mind

(4) *Dhammānupassanā*, constant awareness of the Dharma's ' (XXV)

[See *Dīghanikāya*, *Mahāsatipatthānasutta*]

(b) *Sammappadhāna* (the Right Efforts)

'These are the four Right Efforts —

(1) 'The effort to put away evils that have arisen

(2) 'The effort to prevent the arising of unrisen evils

(3) 'The effort to bring about the arising of unrisen good

(4) 'The effort to further the good that has already arisen ' (XXVI)

(c) *Iddhipāda* (the Psychic Powers)

'These are the four Psychic Powers —

(1) 'The urge to do

XXV Bodhipakkhiya-sangahe cattāro satipaṭṭhānā-kīyānupassanā-satipatthānam, vedanānupassanā satipaṭthānam, cittānupassanā-satipatthānam, dhammānupassanā-satipatthānam

XXIV Cattāro sammappadhānā—uppannānam pāpakānaṃ dhammānam pahānāya vāyāmo, anuppannānam pāpakānam dhammānam anuppādāyā vāyāmo, anuppannānam kusalānam dhammānam uppādāya vāyāmo, uppannānam kuslānam dhammānaṃ bhiyyobhāvāya vāyāmo

(2) 'The active thought

(3) 'Energy

(4) 'The will to investigate' (XXVII)

(d) *Indriya* (the guilding faculties)

'These are the five guiding Faculties —

(1) 'Faith

(2) 'Energy

(3) 'Constant awareness

(4) 'Concentration

(5) 'Reason' (XXVIII)

(e) *Balāni* (the Forces)

'These are the five Forces in us —

(1) 'Faith

(2) 'Energy

(3) 'Constant awareness

(4) 'Concentration

(5) 'Reason' (XXIX)

(f) '*Bojjhanga* (the factors of Enlightenment)

'These are the seven factors through the practice of which one may attain Enlightenment —

(1) 'Constant awareness

(2) 'Search after the truth

(3) 'Energy.

XXVII Cattāroiddhipādā—Chandiddhipādo, cittidhipādo, viriyiddhipādo, vimansiddhipādo

XXVIII Pañcindriyāni—saddhindriayam, viriyindriyam, satindriyaṃ, samādhindriyam, paññindriyam

XXIX Pañca balāni—saddhā-balam, viriya-balam, satibalam, samādhi-balam, paññābalam

(4) 'A thrill of pleasant sensation
(5) 'Serenity
(6) 'Concentration
(7) 'Equanimity' (XXX)

(g) *Magganga* (constituents of the Path)

'These are the eight constituents of the Path —

(1) 'Right view
(2) 'Right aspiration
(3) 'Right language
(4) 'Right action
(5) 'Right livelihood
(6) 'Right endeavour
(7) 'Right mindfulness
(8) 'Right concentration' (XXXI)

SUMMARY

'Now, among these, the four *Satipatthāna* are the same as *Sammā-Sati* (right mindfulness)

'The four *Sammappadhāna* (the ways of Right Effort) are the same as *Sammā-Vāyāma* (right endeavour)' (XXXII)

'Thus, the above thirty-seven terms have been described under seven heads, as follows —

XXX Satta bojjhangā—sati-sambojjhango, dhammavicaya-sambojjhango, viriyasambojjhango, pitisambojjhango, passaddhi-sambojjhango, samādhisambojjhango, upekkhāsambojjhango

XXXI Attha maggangāni—sammā diṭṭhi, sammā-sankappo, sammā vācā, sammā-kammanto, sammā ājivo, sammā-vāyāmo, sammā sati, sammā-samādhi

XXXII Ettha pana, cattāro satipatthānā ti sammāsati ekā va pavuccati, tathā cattāro sammappadhānā ti ca sammā vāyāmo

(i)	'*Satipatthāna*	4
(ii)	'*Sammappadhāna*	4
(iii)	'*Iddhi-Pāda*	4
(iv)	'*Indriya*	5
(v)	'*Bala*	5
(vi)	'*Bojjhanga*	7
(vii)	'*Magganga*	8
		37

Now considering

(*a*) the four *Satipatthāna*=*Sammā Sati*, and

(*b*) the four *Sammappadhāna*=*Sammā-Vāyāma*, they are in reality only of fourteen kinds, as under —

(i)	'*Satipatthāna*=*Sammāsati*	1
(ii)	'*Sammappadhāna*=*Sammā Vāyāma*	1
(iii)	*Iddhipāda*=*Chanda, Citta, Vīmansa*	3
(iv)	*Indriya*=*Saddhā, Samādhi*	2
(v)	*Bala*	0
(vi)	*Bojjhanga*=*Pīti, Passaddhi, Upekkhā*	3
(vii)	*Magganga*= *Sammā-Vācā, Kammanta, Ājīva, Sankappa,*	4
		14

(XXXIII)

'In the above enumeration of terms pertaining to Enlightenment —

XXXIII Chando cittamupekkhā ca saddhāpassaddhipītiyo,
Sammādiṭṭhi ca sankappo vāyāmo viratittayam
Sammā sati samādhi ti cuddasete sabhāvato,
Sattatimsappabhedena sattadhā tatha sangaho

(*a*) the following nine have been considered only once —

1 *Sammā-Sankappa*, right aspiration
2 *Passaddhi Bojjhanga*, serenity
3 *Pīti Bojjhanga*, a thrill of pleasant sensation
4 *Upekkhā Bojjhanga*, equanimity
5 *Chanda Iddhipāda*, the urge to do
6 *Citta Iddhipāda*, the active thought
7 *Sammā Vācā*, right language
8 *Sammā Kammanta*, right action
9 *Sammā Ājīva*, right livelihood.

(*b*) *Viriya* (energy) has been considered nine times [viz , *Sammappadhāna* 4+*Viriya Iddhipāda* 1+*Viriya Indriya* 1+*Viriya Bala* 1+*Viriya Bojjhanga* 1+*Sammā Vāyāma* 1=9]

(*c*) '*Sati* (mindfulness) has been considered eight times (viz , *Satipatthāna* 4+*Sati Indriya* 1+*Sati Bala* 1+ *Sati Bojjhanga* 1+*Sammā Sati* 1=8]

(*d*) '*Samādhi* (concentration) has been considered four times (viz , *Samādhi Indriya* 1+*Samādhi Bala* 1+*Samādhi Bojjhanga* 1+*Sammā Samādhi* 1=4]

(*e*) '*Paññā* (reason) has been considered five times [viz , *Vīmamsā Iddhipāda* 1+*Paññā Indriya* 1+*Paññā Bala* 1+*Dhamma-vicaya* 1+*Sammā Ditthi* 1=5]

(*f*) '*Saddhā* (faith) has been considered twice [viz , *Saddhā Indriya* 1+*Saddhā Bala* 1=2] ' (XXXIV)

XXXIV Sankappapassaddhi ca pitupekkhā,
Chando ca cittam viratittayam ca,

The above can be verified with the help of the following table —

(I)	*Satipatthāna—Kāya-Vedana-Citta-Dhammānupassanā* .	4
(II)	*Sammappadhāna—Uppannānam pāpakānam dhammānaṃ* etc ,	4
(III)	*Iddhipāda—Chanda, Viriya, Citta, Vīmamsā*	4
(IV)	*Indriya—Saddhā, Viriya, Sati, Samādhi, Paññā*	5
(V)	*Bala—Saddhā, Viriya, Sati, Samādhi, Paññā*	
(VI)	*Bojjhanga—Sati, Dhamma-vicaya, Viriya, Pīti, Passaddhi, Samādhi, Upekkhā*	7
(VII)	*Magganga—Sammā-Ditthi, Sankappa, Vācā, Kammanta, Ājīva, Vāyāma, Sati, Samādhi*	8
		37

'All the above qualities enumerated under this head are found in the types of the Supra-mundane consciousness, but, at times, *Sankappa* (i e , *Vitakka*) and *Pīti* may or may not be present [i e , there is no *Sankappa*= *Vitakka* in the types of Supra mundane consciousness associated with a stage of *Jhāna* higher than the first,

Navekaṭṭhānā viriyaṃ navaṭṭha
Sati, samādhī catu pañca paññā,
Saddhā duṭṭhānuttamasattatimsa,
Dhammānameso pavaro vibhāgo

and there is no *Pīti* in them associated with a *Jhāna* higher than the third]

'In the types of mundane consciousness, they are found, as the occasions permit, in the course of practising the sixfold Purity ' (XXXV)

(D)

§5 *Of the miscellaneous ones*

(a) *Khandha* (*the Aggregates*)

'A being is a composite of these five aggregates or *Khandhas* —

(1) '*Rūpa*, the aggregate of the material qualities

(2) '*Vedanā*, the aggregate of the different kinds of feeling

(3) '*Saññā*, the aggregate of perceptions

(4) '*Sankhāra*, the aggregate of the fifty mental tendencies [the *Cetasikas* except *Vedanā* and *Saññā* which have been treated as independent *Khandhas*]

(5) *Viññāna*, the aggregate of the types of consciousness ' (XXXVI)

The aggregate of all the material qualities is called Rūpa, and the remaining four aggregates of mental states are together called *Nāma* A 'being' consists of only *Rūpa* and *Nāma* there does not exist a 'soul or the 'spiritual self' beyond these

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XXXV Sabbe lokuttare honti na vā sankappa-pitiyo,
Lokiye pi yathāyogam chabbisuddhippavattiyam

XXXVI Sabbasangahe pañcakkhandhā—rūpakkhandho, vedanākkhandho, saññākkhandho, sankhārakkhandho, viññānakkhandho

It is upon the basis of these five aggregates that one gets the ignorance of 'Iness' or 'Myness' They are, therefore, called *Upādāna-Khandha* or the Aggregates as the objects of Grasping '

(b) *Upādāna Khanda*

The aggregates as objects of grasping

'As in (a) (XXXVII)

(c) *Āyatana*

(*The fields on which consciousness arises*)

The six doors, viz , eye, ear, nose, tongue, body, and mind, and their respective objects, viz , form, sound, smell, taste, touch, and ideas, these twelve, are called the *Āyatanas* or the fields on which consciousness arises

'They are

(1) Eye , (2) Ear, (3) Nose, (4) Tongue, (5) Body, (6) Mind, (7) Form, (8) Sound, (9) Smell, (10) Taste, (11) Touch, (12) Ideas ' (XXXVIII)

(d) *Dhātu* (*the elementaries*)

'These are the eighteen *Dhātus* or elementaries —

(1) eye, (2) ear, (3) nose, (4) tongue, (5) body, (6) mind, (7) form, (8) sound, (9) smell, (10) taste,

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XXXVII Pañcupādānakkhandhā—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho

XXXVIII Dvādasāyatanāni—cakkhāyatanam, sotāyatanam, ghānāyatanaṃ, jivhāyatanam, kāyāyatanam, manāyatanam, rupāyatanaṃ, saddāyatanam, gandhāyatanam, rasāyatanam, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ

'*Manāyatana* (=the sphere of mind) consists of the seven elements of cognition [viz, (1) eye-consciousness, (2) ear-consciousness, (3) nose-consciousness, (4) tongue-consciousness, (5) body-consciousness, (6) *Manodhātu*, the simple cognition, and (7) *Manoviññāṇa-Dhātu*, the reflective cognition' (XLI)

SUMMARY

'The above terms have been described under five heads, as follows —

(*i*) 'The five Aggregates, (1) *Rūpa*, (2) *Vedanā*, (3) *Saññā*, (4) *Saṅkhāra*, and (5) *Viññāṇa*

(*ii*) 'The five aggregates as objects of grasping *Nibbāna* is not composite, it can not be, therefore, included among the *Khandhas* belonging to the three planes [*Kāma*, *Rūpa* and *Arūpa*]

(*iii*) 'The twelve *Āyātanās*, with consideration to the doors and their respective objects

(*iv*) 'The eighteen *Dhātus* taking into account the doors, their respective objects, and the consciousness arising thereby

(*v*) 'The four Noble Truths, namely, (1) misery, the cycle of birth and death in the three planes, (2) the

XLI Tathā pana cetasika-sukhumarūpa nibbāna-vasena ekūnasattati dhammā dhammāyatanam, dhammadhātū ti ca sankham gacchanti Manāyatanameva sattaviññānadhātuvasena bhijjati

origin, *Tanhā* or desire, (3) the cessation of misery, *Nibbāna*, and (4) the' eight-fold Noble Path' (XLII-XLIII)

XLII Rūpam ca vedanā saññā sesā cetasikā tathā,
Viññānamiti pañcete pañcakkhandhā ti bhāsitā
Pañcupādānakkhandhā ti tathā tebhūmakā matā,
Bhedābhāvena nibbānam khandhasangahanissatam
Dvārālambanabhedena bhavantāyatnāni ca,
Dvārālambanataduppanna-pariyāyena dhātuyo

XLIII Dukkham tebhūmakam vaṭṭaṃ tanhā samudayo bhave,
Nirodho nāma nibbānam maggo lokuttaro mato
Maggayuttā phalā ceva catusaccavinissaṭā,
Iti pañcappabhedena pavutto sabbasangaho

mental and physical aggregates that are in a state of continuous flux, and also how he is born, and what becomes of him after his death

Now we are going to examine the same in the light of the law of *Paticcasamuppāda*

By ignorance the being fails to view the true impermanent and substanceless nature of existence He relishes the things of the world, taking them to be real and lasting and creates a craving for them Due to his cravings, he grasps to attain one and avoid the other This leads to the continuity of his life-process, a chain of struggle for living His cravings and grasping do not end with the destruction of his physical frame, but they keep the struggle on in another birth

His good and bad activities (=*Sarkhāra*) of one life determine the type of his birth, his mental disposition, and all his resultant consciousness (*Vipāka*) in the next (i e , his *Viññāna*) This gives rise to the mental and the physical states (*Nāma-Rūpa*) in his new life according to its own nature. Depending on these he gets the six *Āyatana*, namely, eye, ear, nose, tongue, body, and mind (*Salāyatana*) Depending on the six *Āyatana* he gets a contact (*Phassa*) with the object of cognition Contact arouses feeling (*Vedanā*) Feeling gives rise to craving (*Tanhā*), and that to grasping (*Upādana*), which keeps on the process of life (*Bhava*) Grasping does not cease with the death of the being, but it flows on in the next birth (=*Jāti*) So, he starts a new life again He becomes

old, dies, gets all kinds of grief, lamentation, pain, anxiety and trouble (=*Jarā-Marana-Soka-Parideva-Dukkha-Domanassupāyāsā*)

Thus he moves on and on in the cycle of birth and death as long as he is in the bondage of ignorance (=*Avijjā*)

The Arhat has uprooted his ignorance completely and finally Therefore, his activities, which are always good, do not yield *Vipāka* They are without attachment, i e , *Kiriyā* or inoperative When there is no *Vipāka*, his process of life will cease to continue after death When there is no life after death, no mental and physical states (*Nāma-Rūpa*) will arise Then there will be no *Salāyatana*, then no *Phassa*, then no *Vedanā*, then no *Tanhā*, then no *Upādāna*, then no *Bhava*, then no *Jāti*, and then no *Jarā-Marana-Soka-Parideva-Dukkha-Domanassupāyāsa* This is *Nibbāna*, the cessation of all evils

'This is *Paticcasamuppāda*, the law of 'this arises depending on that —

'Depending on ignorance (=*Avijjā*) there arise the activities of life (=*sankhāra*)

Depending on the activities [that yield *Vipāka*] there arises *Patisandhi*-consciousness (=*Viññāna*) [in another birth after the expiry of this life]

Depending on *Patisandhi*-consciousness there arise the mental and the physical states of the being (= *Nāma-Rūpa*)

'Depending on the mental and the physical states there arise the six *Āyatana*, namely, eye, ear, nose, tongue, body and mind (=*Salāyatana*)

'Depending on the six *Āyatana* there arises contact (=*phassa*) with the object

'Depending on contact there arise the different kinds of feeling (=*Vedanā*)

'Depending on feeling there arises a craving for the object (=*Tanhā*)

'Depending on craving there arises a grasping (=*Upādāna*)

'Depending on grasping there arises the process of life (=*Bhava*)

'The process of life flows on into another birth (=*Jāti*) after death

'Birth is followed by decay, death, grief, lamentation, ill, anxiety and all kinds of trouble (=*Jarā-Marana-Soka-Parideva-Dukkha-Domanassa-Upāyāsa*)

'Thus does originate the whole body of evils' (IV)

§3 *Paticcasamuppāda reviewed*

The law of *Paticcasamuppāda* explains —

(*a*) That there was a previous life of the being in which, due to ignorance (*Avijjā*), he did all kinds of good and bad actions (*Sankhāra*)

IV Tattha avijjāpaccayā sankhārā Sankhāra-paccayā viññānam Viññāna paccayā nāmarūpam Nāmarūpa-paccayā salāyatanam, Salāyatana paccayā phasso Phassa paccayā vedanā Vedanā-paccayā tanhā Tanhā-paccayā upādānam Upādāna-paccayā bhavo Bhava-paccayā jāti Jātipaccayā jarāmarana-soka-parideva-dukkha—domanassupāyāsā sambhavanti Evametassa kevalassa dukkhakkhandhassa samudayo hoti ti Ayamettha paṭicca-samuppādanayo

This is called *Atīta Kamma-Bhava*, the process of active life in his previous birth

(*b*) Due to the *Vipāka* of this he gets *Patisandhi* in the present birth (*Viññāna*), which gives rise to mind and body (*Nāma-Rūpa*) upon the basis of which there develop the six *Āyatana*, which cause a contact with the object (*Phassa*), as a result of which the subject feels that he has been affected by the object (*Vedanā*)

This much is the process of his present life *as the result of his previous Karma* called *Paccuppanna Upapatti-Bhava*, the process at the time of taking birth

Then due to the feeling he gets craving (*Tanhā*) and grasping (*Upādāna*), and keeps on the struggle of life, doing all kinds of good and bad actions (*Bhava*)

This is the active part of his present life called *Paccuppanna Kamma-Bhava*, the process of his activities in the course of his present span of life

These yield *Vipāka*, and

(*c*) he gets *Patisandhi* in some other life according to it (*Jāti*) which is again followed by decay, death and all evils (*Jarā Marana* etc)

This is the future resultant of the present called *Anāgata Upapatti-Bhava*, the process of life in the future as a result of the present

Thus there are twelve constituents in the law of *Paticcasamuppāda*, namely, (1) *Avijjā* (ignorance) (2) *Sankhāra* (good and bad activities), (3) *Viññāna* (*Patisandhi*-

consciousness in the next birth), (4) *Nāmarūpa* (mental and physical states arising at the time of *Patisandhi*), (5) *Salāyatana* (development of eye, ear, nose, tongue, body and mind in the course of life), (6) *Phassa* (contact), (7) *Vedanā* (feeling), (8) *Tanhā* (craving), (9) *Upādāna* (grasping), (10) *Bhava* (the life-process=the struggle of life), (11) *Jāti* (birth after death), (12) *Jarā-Marana* etc , (the evils following the birth)

Thus the law of *Paticcasamuppāda* takes into consideration four sections from the previous, the present, and the future lives, namely —

(*a*) *Atīta Kamma-Bhava*, the active part of the previous life represented by the first two constituents, viz , *Avijjā* and *Sankhāra* In reality, these two include the middle three active constituents as well, viz , *Tanhā*, *Upādāna*, and *Bhava*

(*b*) *Paccuppanna Vipāka-Bhava* or the present resultant of the previous Karma, comprising the five constituents, namely, *Viññāna*, *Nāmarūpa*, *Saḷāyatana*, *Phassa* and *Vedanā*

(*c*) *Paccuppanna Kamma-Bhava*, the present active life that will yield resultant in the coming birth, represented by the three constituents, namely, *Tanhā*, *Upādāna* and *Bhava* But, in reality, they include the other two active constituents as well, viz , *Avijjā* and *Sankhāra*

(*d*) *Anāgata Vipāka-Bhava*, the resultant of the present Karma in the coming birth, represented by the

last two constituents, viz, *Jāti* and *Jarāmarana* etc, which really mean all the five resultant constituents, namely, *Viññāna*, *Nāmarūpa*, *Salāyatana*, *Phassa* and *Vedanā*

These four sections—one of the previous, two of the present, and one of the future—are called the four *Sankhepa*, each consisting of five constituents

There are three junctions (*Sandhi*) in the process of these four sections, namely

(1) that of the previous activity with the present resultant,

(2) that of the present resultant with the present activity,

(3) that of the present activity with the future resultant

The twenty constituents coming under the four sections are called the twenty *Ākāras* or modes

The above may be studied with the following diagram —

The constituents of *Paticcasamuppāda*	The three successive lives	The four sections and twenty modes	The three junctions
1 Ignorance (*Avijjā*) 2 Good and bad activities (*Sankhara*)	Past	I *Atīta Kamma Bhava* 1 *Avijjā* 2 *Tanha* 3 *Upādāna* 4 *Bhava* 5 *Sankhāra*	
3 *Patisandhi*-consciousness (*Viññana*) 4 Mind and body (*Nāma-Rūpa*) 5 The six *Āyatanas* 6 Contact (*Phassa*) 7 Feeling (*Vedanā*)	Present	II *Paccuppanna Vipāka Bhava* 6 *Viññāna* 7 *Nāmarūpa* 8 *Salāyatana* 9 *Phassa* 10 *Vedanā*	I
8 Craving (*Tanhā*) 9 Grasping (*Upādāna*) 10 The process of life (*Bhava*)		III *Paccuppanna Kamma Bhava* The same as I	II
11 Birth in the coming life (*Jāti*) 12 Decay, death and all evils (*Jarāmarana* etc)	Future	IV *Anāgata Vipāka Bhava* The same as II	III

'In the law of *Paticcasamuppāda* the following should be understood —(1) the three successive lives (*Addhā*), (2) the twelve constituents (*Anga*), (3) the twenty modes (*Ākāra*), (4) the three junctions (*Sandhi*), (5) the four sections (*Sankhepa*), (6) the thice rounds (*Vatta*) and (7) the two roots (*Mūla*) ' (V)

'How so ?

'*Avijjā* and *Sankhāra* belong to the Past, *Jāti* and *Jarāmarana* etc to the Future, and the eight constituents in the middle to the Present These are the three successive births ' (VI)

'*Avijjā* (ignorance), *Sankhāra* (good and bad activities), *Viññāna* (*Patisandhi*-consciousness), *Nāma-Rūpa* (mind and matter), *Salāyatana* (the six bases), *Phassa* (contact), *Vedanā* (feeling), *Tanhā* (craving), *Upādāna* (grasping), *Bhava* (the process of life), *Jāti* (birth in the coming life) and *Jarāmarana* (decay and death), these twelve, are the constituents of the law of *Paticcasamuppāda* *Soka* (grief) and others are nothing but the evils that come out of it ' (VII)

'The first two constituents, *Avijjā* and *Sankhāra*, include the other three active constituents as well, namely, *Tanhā*, *Upādāna* and *Bhava* Similarly, *Tanhā*, *Upādāna*

V Tattha tayo addhā, dvādasangāni, visatākārā, tisandhi, catusankhepā, tini vattāni, dve mūlāni ca veditabbāni

VI Katham ? Avijjā-sankhārā atito addhā Jāti-jarāmaranam anāgato addhā Majjhe attha paccuppanno addhā ti tayo addhā

VII Avijjā, sankhārā, viññanam, nāmarūpam, salāyatanam, phasso, vedanā tanhā, upādānam, bhavo, jāti, jarāmaranan ti dvādasangāni Sokādivacanam panettha nissandaphalanidassanam.

and *Bhava* include *Avijjā* and *Sankhāra* as well The last two constituents, *Jāti* and *Jārāmarana*, really mean the five resultant constituents, namely, *Viññāna*, *Nāmarūpa*, *Salāyatana*, *Phassa* and *Vedanā* Thus there are five active constituents of the previous life which yield the five resultant constituents of the present And there are five active constituents of the present life which yield the five resultant constituents of the coming one

'Thus there are twenty modes (*Ākāra*), three junctions (*Sandhi*), and four sections (*Sankhepa*) (VIII)

These are the three circles one moving the other —

(1) *Kilesa-Vatta* or the circle of defilement, consisting of *Avijjā*, *Tanhā* and *Upādāna*

(2) *Kamma-Vatta* or the circle of Karma, consisting of the active part in the process of life (*Kamma-Bhava*), together with all the kinds of good and bad activities (*Sankhāra*)

(3) *Vipāka Vatta* or the circle of *Vipāka*, consisting of the resultant part in the process of life

The other constituents, *Avijjā* and *Tanhā*, are the two roots

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VIII Avijjāsankhāraggahanena panettha tanhūpādāna-bhavā pi gahitā bhavanti Tathā tanhūpādāna-bhavaggahanena ca avijjā-sankhārā Jātijarā-marana-ggahanena ca viññānādiphala-pañcakam-eva gahitanti katvā

Atite hetavo pañca, idāni phalapañcakam,
Idāni hetavo pañca, āyatim phala-pañcakanti

Visatākārā, tisandhi catusankhepā ca bhavanti

IX Avijjā-tanhūpādānā ca kilesavattam, kamma-bhavasankhāto bhavekadeso sankhārā ca kamma-vattam, upapattibhavasankhāto bhavekadeso avasesā ca vipākavattam ti tini vattāni Avijjā-tanhāvasena dve mulāni ca veditabbāni

'It is only through putting a stop to these two roots that the round of birth and death can be ended

'*Avijjā* grows with the growth of the *Āsavas* This leads the being to roam from life to life in the three planes of existence, constantly tortured by decay, death and all kinds of evils

'This is the law of *Paticcasamuppāda* taught by the Great Sage' (X)

X Tesameva ca mūlānam nirodhena nirujjhati
Jarāmaranamucchāva pilitānamabhinhaso,
Āsavānam samuppādā avijjā ca pavattati
Vaṭṭamābandhamiccevaṃ tebhūmakamanādikam,
Paticcasamuppādo ti paṭṭhapesi mahāmuni

SECTION II

PATTHĀNA-NAYA

[*The system of co-relation*]

§4 *Introductory*

Paccaya-Dhamma is a state of thing that assists in the arising of another called the *Paccayuppanna-Dhamma* or that which has come to exist conditioned by the former The relation between these two is called a *Paccaya* which is named after the nature of the *Paccaya-Dhamma*

For example, an *Ārammana* (=object of cognition) is a *Paccaya-Dhamma* in relation to the consciousness and psychic factors arising on it which will be termed as *Paccayuppanna Dhamma* in relation to the former And the relation between the two will be called *Ārammana-Paccaya*, because the *Paccaya-Dhamma* in this case is functioning as the *Ārammana* (=object) of the *Paccayupanna*

Thus if the devotee gets a type of moral consciousness at the sight of the image of the Buddha it may be said, "*Buddha-rūpam upāsakassa kusala-cittassa ārammana-paccayena paccayo hoti*" i e, the image of the Buddha (*Paccaya-Dhamma*) is related to the moral type of consciousness of the devotee (*Paccayuppanna-Dhamma*) by the relation of *Ārammana-Paccaya* (functioning as an 'object')

According to *Patthāna* there are altogether twenty-four kinds of such relation named after their respective *Paccaya-Dhamma*

They are —

1 *Hetu-paccaya*

The word *Hetu* is here used in the sense of 'root' As the root supports and sustains the tree so the *Paccaya-Dhamma* in this relation does to the *Paccayuppanna*

The *Paccaya-Dhammas* in this relation are six, namely, *Lobha*, *Dosa*, *Moha*, *Alobha*, *Adosa* and *Amoha*, and the *Paccayuppanna-Dhammas* are all the types of consciousness and physic factors associated with them, as well as the groups of material qualities* that co exist with the same

2 *Ārammana-paccaya*

(*The object-subject relation*)

Ārammana means the 'object' of cognition *Ārammana-Paccaya* is, therefore, a kind of relation in which the *Paccaya-Dhamma* is an 'object' of the *Paccayuppanna*, which must necessarily be a type of consciousness or a psychic factor.

All the types of consciousness, all the psychic factors, all kinds of material qualities, *Nibbāna*, and all the concepts may come as the *Paccaya-Dhamma* in this relation In other words, these may be the objects of our cognition

There is, in fact, not a single thing which does not become an *Ārammana* of consciousness and the psychic

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* The material qualities produced by Kamma at the moment of a *Sahetuka Patisandhi*-consciousness, as well as such material qualities as may be produced by a type of *Sahetuka*-consciousness during the course of life

factors Thus it may be of six kinds, namely, visible *Ārammana*, audible *Ārammana*, odorous *Ārammana*, sapid *Ārammana*, tangible *Ārammana*, and cognisable *Ārammana*

3 *Adhipati-Paccaya*

(*The relation of one dominating the other*)

Adhipati-Paccaya is a relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna* There are two kinds of this relation, namely, (*a*) *Ārammanādhipati-Paccaya* and (*b*) *Sahajātādhipati-Paccaya*

(a) *Ārammanādhipati-Paccaya*

It is a kind of relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna*, being an *Ārammana* (object) of it which is a type of consciousness or psychic factor

Only such objects can be the *Paccaya-Dhamma* in this relation which are most lovable and most regardable

The two types of consciousness accompanied by *Dosa*, the two accompanied by *Moha*, the touch consciousness accompanied by pain, and the concomitants of all these cannot possibly come as the *Paccaya-Dhamma* in this relation, inasmuch as they cannot be most lovable and most regardable

With the exception of these, the remaining types of consciousness, together with all their respective concomitants, may be the *Paccaya-Dhamma*, only if they are most lovable and most regardable

Ledi Sayadaw illustrates it by the story of Sutasoma Jātaka —

In the Sutasoma Jātaka, the king Porisāda, owing to his extreme delight in human flesh, abandoned his kingdom solely for the sake of it, and lived a wanderer's life in the forest Here, the savour of human flesh is the *Paccaya Dhamma* of *Ārammanādhipati* relation, and, king Porisāda's consciousness rooted in appetite (*Lobha*) is the *Paccayuppanna-Dhamma*

And again, Sutasoma, having a very high regard for Truth, forsook his sovereignty, all his royal family, and even his life, for the sake of Truth and went to throw himself into the hands of Porisada In this case, 'Truth' is the *Paccaya-Dhamma*, and Sutasoma's moral consciousness is the *Paccayuppanna-Dhamma*

(b) *Sahajātādhipati-Paccaya*

It is a kind of relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna*, being a concomitant (*Sahajāta*) of it, which may be consciousness, psychic factors, or the material qualities produced by the dominant thoughts

The concomitants that come as *Paccaya Dhammas* in this relation are four, namely, (1) *Chanda* or an urge to do, (2) *Citta* or the active thought, (3) *Viriya* or energy, (4) *Vimansā* or the will to investigate, because they exercise dominating influence over the consciousness, psychic factors, and the material qualities with which they are associated

The following states of thing are together related by way of this relation —

(1) The same as in 6 and 7

(2) The six organs (eye, ear, nose, tongue, body, heart), to the six kinds of consciousness (eye-consciousness, ear-consciousness etc)

9 *Upanissaya-Paccaya*
(*The relation of sufficing condition*)

This is a relation in which the *Paccaya-Dhamma* is a sufficing condition for the presence of the *Paccayuppanna* It is of three kinds, namely, (1) *Ārammanūpanissaya*, (2) *Anantarūpanissaya* and (3) *Pakatūpanissaya* Of these, the first is the same as *Ārammanādhipati-Paccaya* [3], and the second as *Anantara Paccaya* [4]

Pakatūpanissaya-Paccaya is the relation in which the *Paccaya-Dhamma* is a natural sufficing condition of the *Paccayuppanna*, which is a type of present consciousness and its psychic factors

All past, present and future, internal and external classes of consciousness together with their psychic factors, all material qualities, *Nibbāna*, and concepts (*Paññatti*) are natural sufficing condition, severally related, as the case may be, to all the present classes of consciousness and their concomitants

10. *Purejāta-Paccaya*
(*The relation of Pre-existence*)

The six organs, as well as the five sensible objects are related to the corresponding kinds of consciousness

(eye-consciousness, ear-consciousness etc), by way of this relation In other words, eye-consciousness etc cannot arise without the pre-arising or pre-appearance of the organs and the sensible objects At the moment of *Patisandhi*, however, the mind-consciousness arises together with the heart-organ

11 *Pacchā-Jāta-Paccaya*
(*The relation of Post-existence*)

In this relation the *Paccaya-Dhamma* is consciousness and its psychic factors that arise only posterior to the arising of the *Paccayuppanna-Dhamma*, the body of the being

Here, the *Paccaya-Dhamma* assists in the arising of the *Paccayuppanna*, being posterior to it, just as the rain-water that falls every subsequent year assists in the growth of such vegetation as has grown up in previous years

12 *Āsevana-Paccaya*

In this relation the *Paccaya-Dhamma* is such, the constant repetition of which adds to the strength and proficiency of the *Paccayuppanna*, just as a student understands and remembers a passage better the more he reads it

This relation exists between one [illegible]ht-moment and the other in the forty-seven t[illegible]une *Javana*-consciousness (viz , immoral 1[illegible] *haggata* 9+*Kiriyā* 18=47) In these, [illegible] moment adds to the strength and proficienc[illegible],

succeeding ones which are together related by way of this relation

13 *Kamma-Paccaya*
(*The relation between the Karma and its effect*)

In this relation the *Paccaya-Dhamma* is *Cetanā* or volition, which guides and regulates the action, and the *Paccayuppanna-Dhammas* are consciousness, its psychic factors, and the material qualities generated by the *Kamma* and the mind

14 *Vipāka-Paccaya*

In this relation the *Paccaya-Dhammas* are the thirty-six types of resultant-consciousness and their psychic factors, and the *Paccayuppanna-Dhammas* are the same, when they are mutually related, as well as the material qualities generated by Karma and mind, as it is said "The four mental groups, in so far as they are karma-result or *Vipāka*, are one to another a condition by way of karma-result"

15 *Āhāra-Paccaya*
(*The relation between food and its effect*)

In this relation the *Paccaya-Dhamma* is the four kinds of nutriments, namely, (1) material food, (2) contact (*Phassa*), (3) [illegible]-volition (*Mano-Sañcetanā*) and (4) cons-[illegible]), which nourish the *Paccayuppanna-* [illegible] all the states of mind and body, so [illegible]em to endure long, to develop, to flourish, [illegible]rive

16 *Indriya-Paccaya*
(*The relation of the guiding faculties*)

This relation is of three different kinds, namely, co-existence, pre-existence, and physical-life

Of these—the *Paccaya-Dhammas* of the first kind are the fifteen co-existent faculties, viz, psychic life, consciousness, pleasure, pain, delight, antipathy, indifference, faith, energy, mindfulness, concentration, reason, the feeling that I shall realise what is not yet realised, partial realisation, and the final realisation And the *Paccayuppanna-Dhammas* are their co-existent properties, both mental and material

The *Paccaya-Dhammas* of the second kind are the five sentient organs, viz, eye, ear, nose, tongue, and body And, the *Paccayuppanna-Dhammas* are the five senses together with their concomitants

The *Paccaya-Dhamma* of the third kind is only one viz, 'physical-life' itself And the *Paccayuppanna-Dhammas* are all the material qualities produced by karma, with the exception of physical life itself

17 *Jhāna Paccaya*
(*The relation of Jhāna*)

Jhāna is here to be understood in its widest sense, not necessarily that of the *Rūpāvacara* [illegible]*cara* and *Lokuttara*

The *Paccaya-Dhammas* in this relati[illegible]
constituents of *Jhāna*, namely—*Vitakka*,
Somanassa, *Domanassa*, *Upekkhā* and *Ekaggatā*

And, the *Paccayuppanna-Dhammas* are all the types of consciousness, with the exception of twice fivefold *Viññāna*, their concomitants, and the material qualities in co-existence with the seven constituents.

18 *Magga Paccaya*
(*The relation of Path*)

The word *Magga* means a 'Path' If it is followed in the right direction it leads to *Nibbāna*, and to the realm of misery, if followed in the wrong direction.

The twelve constituents of the Path are the *Paccaya-Dhammas* in this relation And the *Paccayuppana-Dhammas* are all the types of consciousness, and mental concomitants conditioned by the *Hetu*, and all material qualities co existing with the types of *Sahetuku*-consciousness

19. *Sampayutta-Paccaya*
(*The relation of Association*)

All the types of consciousness are related with their respective psychic factors by way of this relation

20 *Vippayutta-Paccaya*
(*The relation of dissociation*)

In this relation, the *Paccaya Dhamma* is such as is dissociated [illegible] the *Paccayuppanna* Thus the mental [illegible] ated to the material by way of this [illegible] ersa

(*Tr* [illegible] *tthi-Paccaya*, *Natthi-Paccaya Vigata-Paccaya*, *Avigata-Paccaya*

[1] The six org [illegible] a relate [illegible]

Atthi-Paccaya is the same as *Avigata-Paccaya*, and *Natthi-Paccaya* the same as *Vigata-Paccaya*

The first is a relation in which the *Paccaya-Dhamma* exists with the existence of the *Paccayuppanna*, and the second is a relation in which the *Paccaya-Dhamma* must be absent when the *Paccayuppanna* exists (XI)

§5 *Ways of co-relation*

'Thus there are altogether six ways of co-relation, namely,

A. 'The states of mind related
(*i*) among themselves in six ways,
(*ii*) to mind body (*Nāma-Rūpa*) in five ways, and
(*iii*) to matter alone in one way.

B 'Matter related
(*iv*) to the states of mind in only one way.

C 'Concepts and mind-body related
(*v*) to the states of mind in two ways

D 'Mind-body related
(*vi*) to mind-body in nine ways' (XII)

XI Hetu-paccayo, ārammana-paccayo, adhipati-paccayo, anantara-paccayo, samanantara-paccayo, sahajāta-paccayo, añña-mañña paccayo, nissaya-paccayo, upanissaya-paccayo, purejāta-paccayo, pacchājāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya paccayo jhāna-paccayo, magga-paccayo, sampayutta paccayo, vi[illegible] [illegible]ccayo, att[illegible] paccayo, natthi paccayo, vigata-paccay[illegible]
Ayam ettha paṭṭhāna-nayo

XII Chaddhā nāmam tu nāmassa, p[illegible]
Ekadhā puna rūpassa rūpam nāmassa ce[illegible]
Paññatti-nāma-rūpāni nāmassa duvidhā dv[illegible]
Dvayassa navadhā ce ti chabbidhā paccayā kath[illegible]

I

'The states of mind are related among themselves in the following six ways —

Consciousness and its psychic factors that have just ceased are related to consciousness and its psychic factors that are present

(1) by way of *Anantara-Paccaya* or the preceding-succeeding relation,

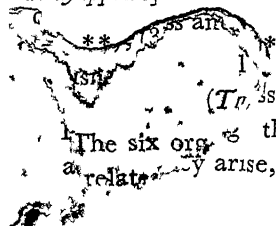
(2) by way of *Samanantra-Paccaya* [which is just the same as above],

(3) by way of *Natthi-Paccaya* [22] for, it is only when the *Paccaya-Dhamma* has ceased that the *Paccayuppanna* arises, and

(4) by way of *Vigata-Paccaya*, [which is just the same as above]

** ** ** **

(6) The preceding moments of *Javana* consciousness are related to the succeeding moments of it by way of *Āsevana-Paccaya* [as, each repetition of the *Paccaya-Dhamma* in this case adds to the strength and proficiency of the *Paccayuppana*]

** ** ** **

[illegible] (T[illegible]s and its concomitant psychic factors [illegible] themselves by way of *Sampayutta-*

The six org[illegible] a[illegible] relat[illegible]y arise, exist and cease simultaneously on

the same object and the same organ] (XIII)

II

'The states of mind are related to mind-body (*Nāma-Rūpa*) in the following five ways —

(1) The *Hetus* are related to mind-body by way of *Hetu-Paccaya*

(2) The constituents of *Jhāna* are related to mind-body by way of *Jhāna-Paccaya*

(3) The constituents of the Path are related to mind-body by way of *Magga-Paccaya*

(4) Co-existent volition (*Sahajātā Cetanā*) is related to mind-body, and the asynchronous volition (*Nānākhanikā Cetanā*)* only to the mind-body that have arisen due to previous karma, by way of *Kamma-Paccaya*

(5) The types of the resultant consciousness are related among themselves, and also to their co-existing material qualities by way of *Vipāka-Paccaya* (XIV)

III

'The states of mind are related to matter only in one way—

XIII Anantara niruddhā citta-cetasikā dhammā paccuppannānam citta-cetasikānam dhammānam anantara-samanantara-natthi-vigatavasena, purimāni javanāni pacchimānam javanānam āsevanavasena, sahajātā citta-cetasikā dhammā aññamaññam sampayuttavasena ti [illegible] nāmassa paccayo hoti

*Nānākhanikā Cetanā is that which diffe[illegible] of time fr[illegible] its effects That is to say, the time when tho[illegible] one the time when its effects take place is another[illegible]

XIV Hetu-jhānanga-maggangāni sah[illegible] hetādivasena Sahajātā cetanā sahajātānam[illegible] khanikā cetanā kammābhinibbattānam nām[illegible] sena Vipākakkhandhā aññamaññam, sahajātānā[illegible] kavasena ti ca pañcadhā nāmam nāmarūpānam pacca[illegible]

Consciousness and its psychic factors, that have arisen after the arising of the body, are related to it by way of *Pacchā-Jāta-Paccaya* or the relation of post-existence. (XV)

IV

'Matter is related to the states of mind only in one way,—

'The six, organs (eye, ear, nose, tongue, touch and heart) are related to the seven-fold consciousness, and the five sensible objects (form, sound, smell, taste and touch) to the courses of five-door cognition, by way of *Purejāta-Paccaya* or the relation of pre-existence [because the organs and the objects must exist prior to the arising of consciousness]' (XVI)

V

'Concepts and mind-body are related to the states of mind in the following two ways —

(1) 'By way of *Ārammana Paccaya* or the object subject relation [because all concepts, all the states of mind, and all the material qualities are the objects of cognition]

(2) 'By way of *Upanissaya-Paccaya* or the relation of sufficing condition [because they may be the sufficing conditions of the arising of a certain consciousness and its psychic factors]

[1] ...cetasikā dhammā purejātassa imassa kāyas-...dhā va nāmam rūpassa paccayo hoti

(T... pavattiyam sattannam viññānadhātūnam, ...añcaviññānavithiyā purejātavaseneti ekadhā va ...ccayo hoti

[1] The six or...

a... rel...

'Here the objects may be of six kinds, namely, form, sound, smell, taste, touch and ideas' (XVII)

'*Upanissaya* or sufficing condition is of three kinds, namely,

(1) '*Ārammanūpanissaya* or object being the sufficing condition

(2) '*Anantarūpanissaya* or contiguity being the sufficing condition

(3) '*Pakatūpanissaya* or the natural sufficing condition'
(XVIII)

'Of these, only the object to which weight is attached is the *Ārammanūpanissaya*. States of consciousness and their psychic factors which have just ceased constitute the *Anantarūpanissaya* or the sufficing condition in contiguity *Pakatūpanissaya* or the sufficing condition in nature is of many kinds, for instance, such tendencies as passion and others, faith and others, pleasure, pain, a person, food, weather, residence, pertaining either to the person or existing outside, either moral, immoral or non-moral, action, or resultant and so on' (XIX)

XVII Ārammanavasena upanissayavaseneti dvidhā paññatti-nāma-rūpani [illegible] paccayā honti Tattha rūpādivasena chabbidham hoti ārammanam

XVIII Upanissayo pana tividho hoti [illegible]nūpanissayo anantarūpanissayo, pakatupanissayo ceti

XIX Tattha ārammanameva garukat[illegible] anantaraniruddhā cittacetasikā dhammā a[illegible] dayo pana dhamma, saddhādayo ca, sukhan[illegible] bhojanam, utu senāsanam ca yathāraham ajjha[illegible] kusalādidhammānam, kammam vipākānam ti[illegible] pakatūpanissayo

VI

'Mind-body are related to mind-body in the following nine ways —(1) *Adhipati*, (2) *Sahajāta*, (3) *Aññamaññā*, (4) *Nissaya*, (5) *Āhāra*, (6) *Indriya*, (7) *Vippayutta*, (8) *Atthi* and (9) *Avigata*' (XX)

(1) *Adhipati-Paccaya*

1 '*Adhipati-Paccaya*, in two ways, as follows —

a The object to which weight is attached is related to the states of mind by way of *Ārammānādhipati*.

b 'The four kinds of co-existent dominant influences (*Chanda*, *Citta*, *Viriya*, *Vimamsā*) are related to the co-existent states of mind and body by way of *Sahajātādhipati*' (XXI)

(2) *Sahajāta-Paccaya*

'*Sahajāta Paccaya* in three ways, as follows—

a 'Consciousness and its psychic factors are related amongst themselves, and also to the co-existing bodily states by way of this relation

b 'The four essential qualities of Matter (*Mahābhūta*) are also related amongst themselves, and also to the *Upādā-Rūpa* or conditioned qualities by way of this relation

c 'At the moment of *Patisandhi*, the seat of conscious-

jāta-aññamañña-nissayāhārindriya vippayutta-
athāraham navadhā nāmarupāni nāma-
vanti
ukatamārammanam ārammanādhipativasena
adhipati catubbidho pi sahajātavasena sahajātānam
ca duvidho hoti adhipatipaccayo

ness (heart-base) and the aggregate of *Vipāka*-consciousness are together related by way of this relation (XXII)

(3) *Aññamañña-Paccaya*

'*Aññamañña-Paccaya*, in three ways, as follows—

a 'Consciousness and its psychic factors are related amongst themselves by way of this relation

b 'The four Essential Qualities of matter are also related amongst themselves by way of the same relation

c 'At the moment of *Patisandhi*, the seat of consciousness (heart-base) and the *Vipāka-Citta* are together related by way of this relation' (XXIII)

(4) *Nissaya-Paccaya*

'*Nissaya-Paccaya*, in three ways, as follows —

a 'Consciousness and its psychic factors are related amongst themselves, and also to the co-existing material qualities by way of this relation

2 'The four Essential Qualities are related amongst themselves, and also to the secondary qualities (*Upādā-Rūpa*) by way of the same relation

3 'The six organs are related to the seven-fold consciousness by way of the same relation' (XXIV)

XXII Cittacetasikā dhammā aññamaññam sahajātarūpānam ca, mahābhūtā aññamaññam upādārūpāna[illegible] patisand[illegible]kkh[illegible] vatthuvipākā aññamaññan ti ca tividho ho[illegible]

XXIII Citta-cetasikā dhammā añ[illegible] aññamaññam patisandhikkhane vatthu-v[illegible] tividho hoti aññamañña-paccayo

XXIV Citta-cetasikā dhammā aññama[illegible] ca, Mahābhūtā aññamaññam upādārūpānam[illegible] sattannam viññāna-dhātūnam ti ca tividho ho[illegible]

(5) *Āhāra-Paccaya*

'*Āhāra-Paccaya*, in two ways, as follows —

1. Edible food is related to this body, and

2 the psychic nutriments (i e , *Phassa*, *Manosañcetanā* and *Viññāna*) to the co-existing states of mind and the matter conditioned by them by way of this relation ' (XXV)

(6) *Indriya-Paccaya*

'*Indriya-Paccaya*, in three ways, as follows —

a 'The five sensitive qualities (eye, ear, nose, tongue, touch) are related to their respective consciousness,

b the Physical-life to the self-earned material qualities and

c the psychic faculties to the co-existing states of mind and matter conditioned by these by way of this relation ' (XXVI)

(7) *Vippayutta-Paccaya*

Vippayutta-Paccaya (the relation of dissociation) in three ways, as follows —

a '*Sahajāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* exists simultaneously with the *Paccayuppanna*, but is quite distinct from it. The heart-base is [illegible]lated to th[illegible]*ka*-consciousness, and the consciousness

jāt

atlāro imassa kāyassa, arūpino āhārā saha-
va ti ca duvidho hoti āhāra-paccayo

[illegible]sādā pañcannam viññanānam, rūpa-jivitin-
[illegible]dpānam, arūpino indriyā sahajātānam nāmarū-
[illegible]vidho hoti indriyapaccayo

and its psychic factors to the co-arising m it ial qualities by way of this relation

b '*Pacchājāta-Vippayutta* or a relation in which the *Paccaya Dhamma* arises after the arising of the *Paccayuppanna*, and remains distinct from it Consciousness and its psychic factors that have arisen after the arising of the body are related to it by way of this relation

c '*Purejāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* arises before the arising of the *Paccayuppanna*, and remains distinct from it The six organs are related to the sevenfold consciousness by way of this relation' (XXVII)

(8-9) *Atthi paccaya*

'In *Atthi-Paccaya* (the relation of presence) and *Avigata-Paccaya* [which is just the same], the *Paccaya-Dhamma* may be —

(1) *Sahajāta*=arising together with the *Paccayuppanna*,
(2) *Purejāta*=arising prior to it,
(3) *Pacchājāta*=arising posterior to it,
(4) *Kabalinkāra*=edible food, or
(5) *Rūpa-Jīvita*=physical-life' (XXVIII)

XXVII Okkantikkane vatthu vipākānam [illegible] sahajātarūpānam sahajātavasena, pacchājātā [illegible] purejātassa imassa kāyassa pacchājātavasena [illegible] tiyam sattannam viññāna-dhātūnam purejā[illegible] hoti vippayuttapaccayo

XXVIII Sahajātam purejātam pacchājātam c[illegible]
Kabalikāro āhāro rūpajivitamiccayam ti
Pañca-vidho hoti atthi-paccayo avigata-paccayo ca

SUMMARY

'All the twenty-four kinds of *Paccaya Dhammas* can be brought under the following four —

(1) *Ārammana* (object)

(2) *Upanissaya* (sufficing condition)

(3) *Kamma*

(4) *Atthi* (presence)' (XXIX)

'The term 'Co-arising matter' has been used above in two meanings It should be understood to mean, in the life-process, that which has been generated by mind, and at the moment of *Patisandhi*, that which has sprung up due to previous actions (XXX)

'All the states of thing, those that are comprehended in the terms of tenses, and also those that cannot be bounded by time-limit, those that belong to the person of a being, and also those that exist external to him, those that are conditioned, and also that which is unconditioned, can be brought under the following three heads, (1) Concepts (*Paññatti*), (2) *Nāma* (states of the Mind, and *Nibbāna*) and (3) matter (*Rūpa*), which include all the twenty-four kinds of *Paccaya-Dhamma* described in the *Patthāna*' (XXXI)

jāt... anissaya-kammatthipaccayesu ca sabbe pi atla... gacchanti

vi... pam ti panettha sabbathā pi pavatte cittasa... sandhiyam katattārūpānañ ca vasena duvidham

...ti tekālikā dhammā kālamuttā ca sambhavā,
Ajjhattam ca bahiddhā ca sankhatāsankhatā tathā

§6 *Reality, concept and term*

'Matter (*Rūpa*) means the whole aggregate of material qualities

'The term *Nāma* includes the four psychic aggregates [*Vedanā*, *Saññā*, *Sankhāra* and *Viññāna*] and *Nibbāna* It is also called by the name of *Arūpa* or non-matter

Paññatti is either the concept' that is comprehended or the 'term' that expresses it ' (XXXII)

'How ? From the metaphysical point of view, such things have no real existence as—land, mountain, river etc , which are nothing but the different modes of the essential qualities of matter, house, chariot cart etc , which are known to be such depending upon the various parts of which they are made, persons and beings, who are the composite of the Five Aggregates, time and space, which are generally conceived in relation to the movement of the moon, the sun etc , and well, cave etc , which are nothing but different kinds of gap, the image of the Kasina in the practice of meditation and others

'Even then, we cognise them as objects signifying some meaning for our practical purpose They are taken as that, referred as that, known as that, [illegible] that, an[illegible]

Paññatti-nāma-rūpānam vasena ti[illegible]
Paccayā nāma paṭṭhāne catuvisati[illegible]

XXXII Tattha rūpadhammā rūpakkhandh[illegible] sankhātā cattāro arūpino khandhā, nibbānaṃ [illegible] arūpam ti ca nāmam ti ca pavuccati Tato avasesa [illegible] paññāpiyattā paññatti, paññāpanato paññattī ti ca du[illegible]

conceived as that This is *Paññatti* or concept, because it is conceived ' (XXXIII)

'*Paññatti* as 'term' is one which serves as a symbol to express a thing It is of six kinds, namely —

(1) '*Vijjamāna Paññatti* or a 'term' which is expressive of a thing that is truly real [i e , anyone out of the 72 entities that have metaphysical real existence]

(2) '*Avijjamāna-Paññatti* or a 'term' which is expressive of a thing that is not a true reality, [but is either totally imaginary or a concept]

(3) *Vijjamānena Avijjamāna Paññatti* or a compound term of which the first factor is a true reality, but not the second one

(4) '*Avijjamānena Vijjamāna-Paññatti* or a compound term of which the first factor is not a true reality, but the second one is

(5) '*Vijjamānena Vijjamānapaññatti* or a 'compound term' of which both the factors are expressive of true realities

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XXXIII Katham ? Tam-tam-bhūta-viparināmākāramupādāya tathā tathā paññattā bhūmipabbatādikā, sambhāra-sannivesākāramupādāya geha[illegible]kaṭādikā, khandhapañcakamupādāya purisapug[illegible]ādika[illegible]nādikamupādāya disākālādikā, asamphuṭ[illegible]jāt[illegible]a-guhādikā, tam-tam-bhūtanimittam bhāvanā[illegible]atk[illegible]asinanimittādikā ceti evamādippabhedā pana [illegible]ānāpi atthacchāyākārena cittuppādanamāram[illegible]sām upādāya upanidhāya kāranam katvā tathā [illegible]ramānā sankhāyati samaññāyati vohariyati paññā[illegible]atti ti pavuccati Ayam paññatti paññāpiyattā paññatti

(6) '*Avijjamānena Avijjamāna-Paññatti* or a compound term of which both the factors are devoid of true reality'

(XXXIV)

'*Rūpa* (matter), *Vedanā* (feeling) etc are true realities That which expresses any of these is called an 'existent term' or *Vijjamāna Paññatti*

'Land, mountain etc are not metaphysically real That which expresses such a thing is called a 'non-existent term' or *Avijjamāna Paññatti*

'By the different possible permutation and combination of these terms, we have got the last four 'compound terms' which may be illustrated as follows —

'*Chalabhiñño* [—*Puriso*]=a person who has obtained the six kinds of 'superintellection' Here the first factor, *Chalabhiññā* (=the six kinds of super intellection) is metaphysically real, but not the second, i e, *Puriso* (=person), [who is nothing but a composite of the Five Aggregates]

'*Itthi-Saddo*=woman's voice. Here the first factor, i e, *Itthi* (=woman) is not a metaphysical reality, as she is only a composite of the Five Aggregates The second factor, on the other hand, i e, *Saddo* (sound) is a true reality, being a sensible material quality [illegible]

XXXIV Paññāpanato paññatti pana [illegible] mena paridipitā Sā vijjamāna-paññatti, avijjam[illegible] nena avijjamāna-paññatti, avijjamānena [illegible] vijjamānena vijjamāna-paññatti, avijjamānena av[illegible] ceti chabbidhā hoti

'*Cakkhu-Viññāna*=eye consciousness

Here both the factors have real existence

'*Rāja-Putta*=the king's son Here both the factors are non real They are concepts, both being composites of the Five Aggregrates

§7 *How is the meaning understood?*

'When a word is said to us, there arise courses of cognition of the ear-consciousness on each unit of sound, which are followed by the arising of representative cognition of the same through the mind door Thus, the meaning of one unit of sound is linked with the other, and at the end of the word, we get its meaning, as is conventionally taken This is known as *Paññatti*'

(XXXVI)

XXXV Tattha yadā pana paramatthato vijjamānam rūpa--vedanādim etāya paññāpenti, tadāyam vijjamāna-paññatti Yadā pana paramatthato avijjamānam bhūmipabbatādim etāya paññapenti, tadāyam avij[illegible]-paññatti ti pavuccati Ubhinnam pana vomis-[illegible]kavasen[illegible]kkamam chalabhiñño, itthisaddo, cakkhu-viñ-[illegible] veditabbā

jāt[illegible] anusārena sota-viññāna-vithiyā,
athā[illegible] antaruppannamanodvārassa gocarā,
va[illegible] assānusārena viññāyanti tato param,
[illegible]n paññatti viññeyyā lokasanketanimmitā

CHAPTER IX

KAMMATTHĀNA

(Objects for the practice of meditation)

SECTION I

SAMATHA-KAMMATTHĀNA

(The objects of mundane Jhānā)

§1 *Introductory*

Sensual passion (*Kāmacchanda*), ill-will (*Vyāpāda*), sloth-and torpor (*Thīna-Middha*), distraction and worry (*Uddhacca-Kukkucca*) and perplexity (*Vicikicchā*), these five, are called *Nīvarana* or the hindrances to the attainment of *Jhāna* and insight Under their influence, it is not possible to concentrate upon anything or to fully realise the impermanent, miserable and substanceless nature of all existence

The exercises of meditation that lead to the **suppression** of these hindrances—which is possible only in a state of the *Rūpa* or the *Arūpa Jhāna*— are called *Samatha-Bhāvanā* or the practice of the Calm and the objects suitable for the practice of such meditation are called *Samatha-Kammatthāna*

The Yogāvacara succeeds in co
destroying these hindrances—which
the Supra mundane (*Lokuttara*)—by rea

the true nature of all existence The exercises of meditation meant for the purpose of such realisation are called *Vipassanā Bhāvanā* or the practice of the insight, and the objects suitable for their practice are called *Vipassanā-Kammatthāna*

'Hereafter, we are going to discuss about the objects suitable for the practice of *Jhāna* and that of 'insight' (I)

'To understand all about *Samatha-Bhāvanā* or the Practice of Calm, one should know the following —

(A) 'The seven kinds of object for meditation, namely—

1 The ten circles (*Kasina*)
2 The ten stages of a dead body (*Asubha*)
3 The ten objects for reflection (*Anussati*)
4 The four illimitables (*Appamaññā*)
5 The 'idea' of the unpleasantness of material food (*Saññā*)

6 Contemplating over the four essential elements of which our body is composed (*Vavatthāna*)

7 The four formless objects (*Arūpa*)

(B) 'Persons of primarily six different temperaments, namely—

1 Pe[illegible] have got a strong feeling of attach-
jāt [illegible] *arita*)
at[illegible]
[illegible]

[illegible] nānam bhāvanānamito param,
[illegible] iam pavakkhāmi duvidham pi yathākkamam

2 Persons who have got a strong feeling of antipathy (*Dosa-Carita*)

3 Dull persons (*Moha Carita*)

4 Persons of a believing nature (*Saddhā-Carita*)

5 Persons of a rationalistic nature (*Buddhi-Carita*)

6 Persons of an imaginative nature (*Vitakka-Carita*)

(C) 'The three stages in the practice of meditation, namely—

1 The preliminary (*Parikamma*)

2 The accessory (*Upacāra*)

3 The ecstatic (*Appanā*)

(D) 'The three symbols (*Nimitta*), namely—

1 The objective (*Parikamma*)

2 The image (*Uggaha*)

3 The transformed after-image (*Patibhāga*)' (II-V)

Now follows a detailed exposition of the above

A

§2 *The objects of meditation*

1 'The ten hypnotic circles (*Kasina*) are those that are made with—(i) clay, (ii) water, (iii) fire, (iv) air,

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II-V Tattha samatha-sangahe tāva, dasa [illegible] dasa asubh[illegible] dasa anussatiyo, catasso appamaññāyo, ekā saññ[illegible]tthān[illegible] cattāro āruppā ceti sattavidhena samatha[illegible] Rāgacarito, dosa carito, moha-carito, saddh[illegible] vitakka carito ceti chabbidhena caritasangaho upacārā-bhāvanā, appanā bhāvanā ceti tisso b[illegible] nimittam, uggaha-nimittam, patibhāga-nimittañce veditabbāni

(v-viii) blue, yellow, red or white colour, (ix) a gap or hole, and (x) light' (III)

A full description of how these circles are to be prepared has been given by Acharya Buddha-ghosa in his famous work 'the Visuddhi Magga'

2 'The ten stages of a dead body are—(*i*) bloated (*ii*) discoloured, (*iii*) festering (*iv*) one with cracked skin, (*v*) being eaten up (by vultures, jackals and other animals) (*vi*) cut in pieces, (*vii*) mutilated and scattered in fragments, (*viii*) bloody, (*ix*) worm-infested and (*x*) skeleton * (VII)

3 'The ten objects for reflection are—(*i*) greatness of the Buddha, (*ii*) greatness of the Doctrine, (*iii*) greatness of the Order, (*iv*) the merits of Sila, (*v*) the merits of benevolence, (*vi*) the greatness of the gods, (*vii*) the greatness of peaceful calm, (*viii*) death, (*ix*) the unclean things in our body, and (*x*) respiration' † (VIII)

4 'The four illimitables are—(*i*) friendliness, (*ii*) compassion, (*iii*) joy and (*iv*) equanimity They are called 'illimitables' because they are extended over the infinite

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VI Pathavi-kasinam, āpo-kasinam, tejo-kasinam, vāyo-kasinam, nila-kasinam, pīta-kasinam, lohita-kasinam, odāta-kasinam, ākāsa kasinam, ālokakasinañceti imāni dasa kasināni nāma

VII Uddhumātakam vinilakam, vipubbakam, vicchiddakam, [illegible]khāyita[illegible]ttakam, hata-vikkhittakam, lohitakam, puluva- [illegible]sa asubhā nāma

[illegible] jā[illegible], Chapter VI

[illegible] at[illegible] [illegible]ga, Chapters VII-VIII

[illegible]ti, dhammānussati sanghānussati, sīlānussati, [illegible]nussati, upasamānussati, maranānussati, kāyaga- [illegible]sati ceti imā dasa anussatiyo nāma

creatures of the universe They are also called *Brahma-Vihāra* or the Divine, meditation '‡ (IX)

5 The idea of the unpleasantness of material food, called *Saññā* ' (VII)

6 Contemplating over the four Essential qualities of which our body is composed, called *Vavatthāna* ' (VIII)

7 'The four objects of meditation, free from the idea of form—(*i*) infinite space, (*ii*) infinite consciousness, (*iii*) nothingness and (*iv*) a state of the subtlest perception ' (IX)

'Thus, there are altogether forty objects suitable for the practice of *Jhāna* ' (X)

B

'The above different objects of meditation (*Kammatthāna*) are particularly suited for persons of different temperaments in the following manner—

(*a*) The ten stages of a dead body (*Asubha*), and the unclean things in our body (*Kāyagatā Sati*)—for a person of a strong feeling of attachment (*Rāga Carita*)

(*b*) 'The four illimitables (*Appamaññā*), and the circles of blue, yellow, red and white colours—for a person having a strong feeling of antipathy (*Dosa Carita*)

(*c*) Respiration (*Ānāpāna*)—for a dull or an imaginative person

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See Visuddhimagga, Chapter IX

IX Mettā, karunā muditā upekkhā ñāyo, nāma, brahmavihārā ti pavuccanti

X Āhāre paṭikkūlasaññā ekā saññā nāma

Catudhātuvavatthānam ekam vavatthāna

(*d*) 'Reflecting over the greatness of the Buddha, Doctrine and the Order, the merits of Sila, and benevolence, and the greatness of the gods—for the person of a believing nature (*Saddhā-Carita*)

(*e*) 'Reflection over death, the greatness of peaceful calm, the idea of the unpleasantness of material food, and contemplation over the four essential qualities of which our body is composed—for a person of rationalistic nature (*Buddhi Carita*)

'The remaining objects [earth, water, fire, air, gap or hole, light, and the four formless] are all suitable for every one

'In accepting a circle (*Kasina*) for practice, a wide one is suitable for a dull person, and a little one for a Person of imaginative nature' (XI)

C

§3 *The stages of meditation*

Appanā (ecstasy) is the highest stage in the practice of meditation, in which the mind is fully concentrated on the *Kammatthāna*, all the 'hindrances' (*Nivarana*) being thoroughly suppressed, and the constituents of *Jhāna*—i e,

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XI Ākāsānañcāyatanādayo cattāro āruppā nāmā ti sabbathā [illegible]amathanidd[illegible]ssa kammaṭṭhanāni bhavanti

[illegible] C[illegible]sa asubhā, kāya-gatā-satisankhātā koṭṭhā-[illegible]ppāyā Catasso appamaññāyo, nīlādini ca [illegible]ssa, ānāpānam mohacaritassa, vitakkacari-[illegible]ayo cha saddhācaritassa, maranūpasamasañ-[illegible]icaritassa Sesāni pana sabbāni pi kammaṭ-[illegible] appāyāni, Tatthāpi kasinesu puthulam mohacari-[illegible] vitakkacaritassevā ti

Vitakka, *Vicāra*, *Pīti*, *Sukha* and *Ekaggata*—having taken their rise in full strength

Upacāra is the stage lower than the above, in which, just like the *Appanā*, the mind is fully concentrated on the *Kammatthāna*, and all the 'hindrances' have also been thoroughly suppressed, but the constituents of *Jhāna* have not attained to maturity

Parikamma is the stage of a beginner, in which he tries his best to grasp the *Kammatthāna*

** ** ** **

Now let us consider what stages of meditation are possible with what *Kammatthāna*

'*Parikamma*, being the most primary stage, is possible with all the *Kammatthāna*

'*Upacāra* is possible with the following ten *Kammatthānas*, [but not *Appanā*]—

(*i*)—(*viii*) the first eight objects for reflection,

(*ix*) the idea of the unpleasantness of material food,

and (*x*) contemplating over the four essential qualities of which our body is composed

'*Appanā* is possible only with the remaining thirty *Kammatthāna* [viz, 10 *Kasina*+10 *Asubha*+2 *Anussati*+4 *Appamañña*+4 *Arūpa*=30] (XIII)

XIII Bhāvanāsu pana sabbatthāpi pa
bhateva Buddhānussati ādisu aṭṭhasu, saññāv
kammaṭṭhānesu upacāra-bhāvanā va sampajja
Sesesu pana samatiṃsakammaṭṭhānesu appanābhāva

'Among these thirty *Kammatthāna* leading up to *Appanā*, the first twenty-six are connected with the idea of 'form', therefore they belong to the *Rūpāvacara Jhāna* in the following manner —

(*a*) 'All the five stages of *Jhāna* can be obtained on the ten *Kasina* and the *Ānāpāna*

(*b*) 'Only the first stage of *Jhāna* can be obtained on the ten *Asubha* and the *Kāyagatā Sati*

(*c*) 'Only the first four *Jhāna* can be obtained on the first three illimitables

(*d*) 'Only the fifth stage of *Jhāna* can be obtained on the last illimitable, i e , *Upekkhā*

** ** ** ** **

'Infinite space, infinite consciousness, nothingness and a stage of the subtlest perception, these four, are free from the idea of 'form', therefore, they belong to the '*Arūpāvacara Jhāna*' (XIV)

D

§4 *The symbols of meditation*

The full process in the practice of *Samatha* meditation, from the very beginning right up to the attainment of [illegible]*na*, m[illegible]hly described as follows —

[illegible]jā[illegible]elects an object (*Kammatthāna*) for

[illegible]

[illegible]sa kasināni, ānāpānañca pañcaka jjhānikāni, [illegible]gatāsati ca pathamajjhānikā, mettādayo tayo catuk- [illegible]pekkhā pañcama-jjhānikā ti chabbisati rūpāvacara- kammaṭṭhānāni Cattāro āruppā pana ārūppajjhānikāti

his practice in accordance to his temperament as said above, and, if possible, also in consultation with a teacher He draws his thoughts from all sides and tries to concentrate on the object technically called *Parikamma Nimitta* or the objective symbol

He looks at the *Parikamma Nimitta* with even eyes, and pays full attention to it When he is very much engrossed with the object, an 'image' of it appears before him, even when he keeps his eyes shut This is the first attainment in the process of meditation The 'image'—having all the details of the object—is technically called *Uggaha Nimitta* or the imagery symbol

The Yogāvacara feels very much composed, and finds great pleasure in meditating upon the *Uggaha Nimitta* After a continued practice on it, the details of the 'image' vanish away, and it becomes a disc of clear brilliance 'It is like a mirror taken out from its covering or like the moon just emerged from the clouds '* It is called *Patibhāga Nimitta* or the transformed after image

This is the other important mile-stone in the way of Yoga But it should be noted that the arising of *Patibhāga Nimitta* is possible only with twenty-two *Kammatthānas*, namely, the ten *Kās*[illegible] en *Asu*[illegible] *Kāyagatāsati* and *Ānāpāna*, not with [illegible]

* Paṭibhāganimittam thavikato nihaṭādāsa valāhakantarā nikkhantacandamandalam viya IV 31

Parikamma and *Uggahanimitta* are possible in some way or the other with all the *Kammatthāna*

In a case where there arises a *Patibhāga Nimitta*, the *Upacāra* stage of meditation becomes very strong in which all the *Nīvaranas* are suppressed Then the five constituents of *Jhānā*—i e , *Vitakka*, *Vicāra*, *Pīti*, *Sukha* and *Ekaggata*—appear in prominence, and the first *Jhāna* is obtained which is the *Appanā* stage of meditation

Now it is not wise to try to rise higher in the stage of *Jhāna* without making that sufficiently mature and steady what has been already attained One stage must be mastered perfectly before attempting for the next

These are the five ways in which mastery should be attained—

(*i*) He should be able to attend to the *Jhāna* wherever and whenever he desires This is called *Āvajjanā Vasī* or mastery over attending to it

(*ii*) He should be able to enter into the *Jhāna* wherever and whenever he desires This is called *Samāpajjanā Vasī* or mastery over entering into it

(*iii*) He should be able to maintain the *jhāna* whenever, wherever and as long as he desires This is called *Adhitthāna Vasī* or mastery over maintaining it

jā[illegible] be able to get up from the *Jhāna* at[illegible] wherever he desires This is called v[illegible] ... usa[illegible] mastery over getting up from it

gatā[illegible] spekk[illegible] should be able to retrospect over the *Jhāna* kam[illegible]

whenever, wherever, and as long as he desires This is called *Paccavekkhanā Vasī* or mastery over retrospecting the same

'*Parikamma-Nimitta* and *Uggaha-Nimitta* are possible, in some way or the other, with all the *Kammatthānas*, but *Patibhāga-Nimitta* is possible with twenty-two

In these cases, the accessory (*Upacarā*), as well as the ecstatic (*Appanā*) stages are obtained on the *Patibhāga Nimitta*

"The process is as follows —The object which a beginner places before himself to meditate upon is called *Parikamma Nimitta* or the objective symbol, and the first stage of meditation is called *Parikamma* or preliminary

'When the Yogāvacara is very much engrossed with the object, he begins to see an exact image of it, even when he shuts his eyes This 'image' is called *Uggaha Nimitta* or the imagery symbol At this stage the Yogi obtains concentration of the mind

'Then, with this preliminary concentration, he continues to meditate upon the *Uggaha Nimitta* After a course of this practice, the details of the 'image' vanish away, and it appears as a disk of all together transformed nature, a creation of the mind This [illegible] *Nimitta* or the transformed after image of meditation on it is very strong

'Then, meditating upon it with this concen[illegible]

mind, he attains to the first stage of *Jhāna* belonging to the *Rūpāvacara*

'Then, by constant practice, he gains mastery over the *Jhāna* in the five ways, namely, *Āvajjanā*, *Samāpajjanā* *Adhitthānā*, *Vutthānā* and *Paccavekkhanā*

'Then, by eliminating the constituents of *Jhāna* one by one, he attains to the higher and higher stages of it'

(XV-XIX)

'Thus, *Patibhāga Nimitta* is possible only with the twenty-two *Kammatthāna* as described above

Among the rest, the illimitables (*Appamaññā*) have, as their objects, the idea of beings' (XX)

XV-XIX Nimittesu pana parikammanimittam, uggahanimittañca sabbathāpi yathāraham pariyāyena labbhanteva Paṭibhāganimittam pana kasināsubha-koṭṭhāsānāpānesveva labbhati Tattha hi paṭibhāganimittamārabbha upacārasmādhi, appanāsamādhi ca pavattanti Kathan ? Ādikammikassa hi paṭhavimandalādisu nimittam ugganhantassa tamārammanam parikammanimittanti pavuccati Sā ca bhāvanā parikammabhāvanā nāma Yadā pana tannimittam cittena samuggahitam hoti, cakkhunā passantasseva manodvārassa āpāthamāgatam, tadā tameva ārammanam uggahanimittam nāma Sā ca bhāvanā samādhiyati Tathā samāhitassa panetassa tato param tasmim uggahanimitte parikammasamādhinā bhāvanamanuyuñjantassa yadā tappatibhagam vatthudhammavimuccitam paññattisankhātam bhāvanāmayamālambanam citte sannisinnam samappitam hoti Tadā patibhāganimittam samuppannanti pavuccati Tato paṭṭhāya patibandhavippahīnā kāmāvacarasamādhisankhātā upacārabhāvanā nipphannā nāma hoti Tato param tameva paṭibhāganimittam upacārasamādhinā samāsevantassa rūpāvacarapathamajjhānamapp[illegible] param tameva paṭhamajjhānam, āvajjanā samā[illegible]nā [illegible]vuṭṭhānā paccavekkhanā ceti imāhi pañcahi ja[illegible] katvā vitakkādikamolārikangam pahānāya, at[illegible]pattiyā padahato yathākkamam dutiyajjhā- v[illegible]ppenti [illegible]āsa[illegible] paṭhavikasinādisu dvāvisati-kammaṭṭhānesu [illegible]gatā[illegible]pek[illegible]amupalabbhati Avasesesu pana appamāññā sattakam[illegible] pavatta[illegible]

§5 *The process of meditation in the Arūpāvacara Jhāna*

To rise up from the *Rūpāvacara Jhāna* to the *Arūpāvacara*, the Yogāvacara has first of all to get the *Patibhāga Nimitta*, meditating on any of the first nine *Kasinas*, and attain the fifth stage of *Jhāna* on it Then, he develops the *Nimitta* on and on mentally so as to cover the whole universe, and reaches it even up to infinity

Then, mentally he removes it away and finds only empty space pervading all over "just as when the lid of a pot is removed" He meditates on this Infinity of Space and obtains *Jhāna* on it This is the first stage of *Arūpa Jhāna* called *Ākāsānañāyatana* or *Jhāna*-consciousness dwelling on the infinity of Space

Then, for Infinity of Space he substitutes Infinity of Consciousness, meditates on it, and obtains *Jhāna* This is the second stage of *Arūpa Jhāna* called *Viññānañcāyatana* or *Jhāna*-consciousness dwelling on the Infinity of Consciousness

Then, he removes away the Infinity of Consciousness also and feels that nothing is there He attains *Jhāna* on nothingness, which is the third stage of the *Arūpa Jhāna* called *Ākiñcaññāyatana* or the *Jhāna*-consciousness dwelling on nothingness

Then, he meditates that this nothingness is very calm and blissful, and obtains *Jhāna* on it This is the fourth stage of *Arūpa Jhāna* called *Neva Saññā Nāsaññāyatana*

the *Jhāna*-consciousness wherein cognition is so extremely subtle that it cannot be said whether it is or is not

** ** ** **

'After having attained the fifth stage of *Jhāna* the Yogāvacara mentally removes away the *Paṭibhaga Nimitta* of any of the first nine *Kasinas*, developed up to infinity, and finds only empty Space at its place He meditates upon this Infinity of Space, and obtains *Jhāna* on it This is the first stage of *Arūpa Jhāna*

'He, then, substitutes Consciousness for Space, meditates on it and obtains the second stage of the *Arūpa Jhāna*

'Then, he removes 'consciousness' also and meditates that there is nothing (absence of consciousness) and thus obtains the third stage of the *Arūpa Jhāna*

'Then, he meditates upon the above as being calm and blissful, and thus obtains the fourth stage of the *Arūpa Jhāna*' (XXI)

§6 *About the Kammatthāna with which Appanā is not possible*

'One can obtain the concentration of *Parikamma* and *Upacāra* by meditating on any of the remaining ten *Kammatthāna* in right manner [viz, 8 *Anussati*+1

XXI Ākāsavajjitakasinesu pana yam kiñci kasinamugghātetvā laddhamākāsam anantavasena parikammam karontassa paṭhamāruppamappeti Tameva pathamāruppaviññānam anantavasena parikammam karontassa dutiyāruppamappeti Tameva paṭhamāruppaviññānabhāvam pana natthi kiñci ti parikammam karontassa tatiyāpamappeti Tatiyāruppam santametam panitametanti parikammam ontassa catutthāruppamappeti

Saññā+1 *Vavatthāna*], with which *Appanā* is not possible' (XXII)

§7 *Performance of miracles*

At this stage, the Yogāvacara is able to perform many miracles, such as those of *telepathy, television, knowing the thoughts of others, remembering one's past births, framing astral bodies, and others* These are called *Abhiññā* There is a full description of these in the *Sāmaññaphala Sutta, Dīgha Nikāya*

The process how they are performed is as follows —

The Yogāvacara obtains the fifth stage of the *Rūpāvacara Jhāna* on any *Kammatthāna* Then, getting up from the *Jhāna*, makes all suggestions necessary for the particular *Abhiññā* He then again obtains *Jhāna* on it and performs the *Abhiññā*

Here, the *Jhāna* that he has to obtain before making the suggestions is called *Pādaka Pañcama Jhāna* or the fifth stage of *Jhāna* which serves as the foundation for the *Abhiññā* and the *Jhāna* at the time of the performance of the miracle is called *Abhiññā Jhāna*

'To perform a certain *Abhiññā*, the Yogāvacara gets up from the *Pādakapañcama Jhāna*, a fifth stage of the *Rūpāvacara Jhāna*, makes all suggestions necessary for the performance, and obtains *Jhāna* on it

XXII Avasesesu ca dasasu kammatthānesu buddhaguṇādikamā- lambanamārabbha parikammam katvā tasmim nimitte sādhukam gahite tathteva parikammam ca samādhiyati, upacāro ca sampa-

'There are five kinds of *Abhiññā*, namely,

1 *Iddhi*-powers, such as framing astral bodies and others

2 Celestial ear

3 Knowing the thoughts of others

4 Remembering one's previous births

5 Celestial vision' (XXIII-XXIV)

XXIII-XXIV Abhiññāvasena pavattamānam pana rūpāvacara-pañcamajjhānam abhiññāpādakapañcamajjhānā vuṭṭhahitva adhiṭṭheyyādikamāvajjetvā parikammam karontassa rūpādisu ālambanesu yathārahamappeti

Abhiññā ca nāma—
Iddhividham dibbasotam paracittavijānanā,
Pubbenivāsānussati dibbacakkhū ti pañcadhā

SECTION II

VIPASSANĀ KAMMTTHĀNA

(*The objects of 'insight'*)

§8 *Introductory*

'One should know the following in connection with the practice of 'insight'

(A) The sevenfold Purity, namely,

1 Purification of character (*Sīla-Visuddhi*)

2 Purification of consciousness (*Citta-Visuddhi*)

3 Purification of views (*Ditthi-visuddhi*)

4 Purification by a complete removal of all doubts (*Kankhāvitarana Visuddhi*)

5 Purification by discerning what is the right path and what is not (*Maggāmaggaññānadassanavisuddhi*)

6 Purification of knowledge, by realising the right path *Patipadāñāna-dassana Visuddhi*)

7 Purification of 'insight' by the realisation of *Nibbāna* (*Ñānadassana Visuddhi*)

(B) 'The three characteristics of all existence, namely—

1 Impermanence (*Anicca*)

2 Causing misery (*Dukkha*)

3 Being devoid of an ego (*Anatta*)

(C) 'The threefold contemplation, namely—

1 Of impermanence (*Aniccānupassanā*)

2 Of misery (*Dukkhānupassanā*)

3 Of non-ego (*Anattānupassanā*)

(*D*) 'The ten-fold knowledge of 'insight', namely—

1 That all his impermanent, miserable and devoid of an ego (*Sammasana Ñāna*)

2 That one phase of the existence rises up when the other sinks down (*Udayavyayañāna*)

3 That all is proceeding towards destruction (*Bhanga-Ñāna*)

4 That the world is, therefore, to be dreaded (*Bhaya-Ñāna*)

5 That it is full of evils (*Ādīnava-Ñāna*)

6 That there is much disgust in the world (*Nibbidāñāna*)

7 That the world should be renounced (*Muñcitukamyatā-Ñāna*)

8 Full realisation (*Patisankhāna-Ñāna*)

9 Equanimity (*Sankhārupekhhā-Ñāna*)

10 The knowledge that leads to *Nibbāna* (*Anuloma Ñāna*)

(*E*) 'The three-fold Emancipation, namely—

1 By way of being a complete cessation, (*Suññato*)

2 By way of having no differentiating marks (*Animitto*)

3 By way of being totally free from all expectations (*Appanihito*)

(*F*) 'The three-fold way for the realisation of ancipation, namely—

1-3 Contemplation over the above three-fold Emancipation' (XXV-XXIX)

Now follows a detailed exposition of the above—

A

§9 *Purification of character*

1 'Purification of character consists in strict adherence to the following four disciplines—

(1) 'Injunctions as laid down in the Pātimokkha

(2) 'Control over the *Indriyas* and not to be led astray by them

(3) 'Avoidance of all undesirable means for livelihood

(4) 'Using the four requisites mindfully' (XXX)

§10 *Purification of consciousness*

2 'Purity of consciousness consists in the attainment of concentration of *Upacāra* and *Appanā* (XXXI)

XXV-XXIX Vipassanākammaṭṭhāne pana sīlavisuddhi, cittavisuddhi, diṭṭhivisuddhi, kaṅkhāvitaraṇavisuddhi, maggāmaggañānadassanavisuddhi, paṭipadāñānadassanavisuddhi, ñānadassanavisuddhi ceti sattavidhena visuddhisangaho Aniccalakkhanam, dukkhalakkhanam, anattalakkhanañceti tīni lakkhanāni Aniccānupassanā, dukkhānupassanā, anattānupassanā ceti tisso anupassanā Sammasanañānam, udayabbayañānam, bhangañānam, bhayañānam, ādīnavañānam, nibbidāñānam, muñcitukammyatā ñānam, paṭisankhāñānam, sankhārupekkhāñānam, anulomañānañceti dasa vipassanā ñānāni Suññato vimokkho, animitto vimokkho, appanihito vimokkho ceti tayo vimokkhā Suññatānupassanā, animittānupassanā, appanihitānupassanā ceti tīni vimokkhamukhāni ca veditabbāni

XXX Pātimokkhasamvarasīlam, indriyasamvarasīlam, ājīvapārisuddhisīlam, paccayasannissitasīlañceti catupārisuddhisīlam, sīlavisuddhi nāma

XXXI Upacārasamādhi appanāsamādhi ceti duvidho pi samādhi cittavisuddhi nāma

§11 *Purification of views*

3 'Purity of views consists in a full understanding of the characteristics, the functions, the manifestations and the immediate cause of both the material and the mental' (XXXII)

§12 *Purification by removal of doubts*

'A thorough grasp of the states of mind and matter, in their causal relation, is *Kankhāvitaranavisuddhi* or purity by the removal of doubts' (XXXIII)

§13 *Purification by discerning what is the right path and what is not*

'After that, the Yogāvacara meditates on the states of mind and matter—that have been grasped in the above manner with their causal relations, that are of the three planes of existence [*Kāma*, *Rūpa*, *Arūpa*], and that belong to the past, the present and the future births—in their different groups and classifications, as the five aggregates etc, [See *Navanītatīka* p 170] He meditates that they are impermanent being in a state of continuous change, 'miserable' being full of fear, and 'substanceless' being devoid of an ego He meditates on their threefold characteristics, in the period of time, in their continuity and moments of existence Thus, meditating upon them in their causal relation in their moments of existence, as

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XXXII Lakkhana rasa-paccupaṭṭhāna padaṭṭhānavasena ...arūpapariggaho diṭṭhivisuddhi nāma

XXXIII Tesameva ca nāmarūpānam paccaya pariggaho kankhā-...ṇavisuddhi nāma

rising and passing away, he gets the following —

1 '*Obhāsa*'—a supernatural light, by which he is able to see most clearly every corner of the universe

2 '*Pīti*—a strong thrill of pleasant sensation

3 '*Passaddhi*—composure

4 '*Adhimokkha*—a strong faith

5 '*Paggaho*—a great energy

6 *Sukha*—ease

7 '*Ñāna*—deep insight

8 '*Upatthāna*—mindfulness of the insight

9 '*Upekkhā*—equanimity

10 '*Nikkanti*—a light desire for this state

'One should not be misled by these and take them to be the true 'Path' They are the obstacles in the way of *Nibbāna* One should wisely discriminate at this stage what is the true 'Path' and what is not This is called *purity by discriminating what is the true Path and what is not* '

(XXXIV)

XXXIV Tato param pana tathāpariggahitesu sappaccayesu tebhūmakasankhāresu atitādibhedabhinnesu khandhādinayamārabbha kalāpavasena sankhipitvā, aniccam khayatthena, dukkham bhayaṭṭhena, anattā asārakaṭṭhenā ti addhānavasena, santativasena, khanavasena vā sammasanañānena lakkhanattayam sammasantassa, tesveva paccayavasena khanavasena ca udayabbayañānena udayabbayam samanupassantassa ca—

Obhāso piti passaddhi adhimokko ca paggaho,
Sukham ñānamupaṭṭhānamupekkhā ca nikanti ceti
Obhāsādivipassanupakkilesaparibandhapariggahavasena gāmaggalakkhanavavatthānam maggāmaggañānadassanavi[illegible] nāma

§14 *Purification of knowledge by realising the true path*

6 'Having avoided the above obstacles, he meditates on the threefold characteristics, and thus gets the nine knowledges, from *Udayavyayañāna* to *Anulomañāna* This is called 'Purity of knowledge of the true Path' (XXXV)

§15 *Course of cognition leading to the attainment of the Supramundane*

After a constant practice of meditation, as described above, the 'insight' of the Yogāvacara becomes sufficiently strong He meditates on the impermanent, miserable, and non-ego nature of all existence, and obtains *Jhāna* on *Nibbāna* This is the *Lokuttarabhūmi* or the Supramundane state

The last course of cognition—belonging to the *Kāmāvacara*—that he has just before entering into this *Jhāna* is very strong and important, as it is in this process that his *Puthujjana* (worldling)-career comes to an end and he becomes an *Ariya* or noble one The first three moments of *Javana* consciousness in this 'course of cognition' are called *Parikamma* (preparation), *Upacāra* (approximation) and *Anuloma* (the one leading to it) This is the climax of 'insight' that leads to the Supra-mundane, and gives

XXXV Tathāparibandhavimuttassa pana tassa udayabbayañāto paṭṭhāya yāvānulomā tilakkhanam vipassanā paramparāya ipajjantassa nava vipassanā ñānāni patipadāñānadassanavisuddhi

a grand lift to the Yogāvacara in his Yogic life The fourth moment of *Javana*-consciousness is called *Gotrabhu* or the one where ends the realm of *Kāmāvacara* and begins that of the *Lokuttara* It is at this moment that *Nibbāna* becomes the object of consciousness Yogāvacara gets the Path-consciousness, in which it has been realised that all is miserable, the cause of misery (i e, *Tanhā*) has been forsaken, the cessation of all misery has been accomplished, and the way leading to the cessation of it has been traversed

Then, he gets two or three moments of Fruit-consciousness, and sinks down to *Bhavanga* Then, he reflects over it again and obtains *Jhāna*

'In the above manner, he accomplishes maturity of 'insight' and is at the verge of obtaining *Appanā* He reflects over either the impermanent, miserable or substanceless nature of all existence The 'courses of cognition' that proceed on it are *Manodvāra Vīthi*, therefore, after the cessation of *Bhavanga* there arises a thought moment of *Manodvārāvajjana*-consciousness, then, there follow two or three thought moments of insight' called by the names of *Parikamma*, *Upacāra* and *Anuolma* The las one of these is the height of 'insight', leading to the Supra mundane, giving a grand lift to the Yogi, in which all attachment towards worldly things has ceased It is followed by a thought-moment called *Gotrabhu*, having *Nibbāna* as its object It is the point where the *Kā* *vacara* ends and the *Lokuttara* begins Just after

there arises the *Jhāna*-consciousness of the Path, in which the first noble truth (*Dukkha*) has been realised, the second (*Samudaya*) has been dropped, the third (*Nirodha*) has been obtained, and the fourth (*Paṭipadā*) has been fulfilled Then, there arise two or three moments of Fruit-Consciousness (*Phala*) and sink down Then there begins the flow of *Bhavanga* Then, he reflects on the same '

'He must reflect over the Path, Fruit and *Nibbāna*, but he may or may not do so over the *Kilesa* that have been already destroyed

"The four-fold Path should be practised thus in the above six ways of purity Path is the purification of knowledge and insight ' (XXXVI)

§16 *The modes of Emancipation*

"The contemplation over the *Anatta* (non-ego) nature of all existence removes the false conviction in the exis-

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XXXVI Tassevam patipajjantassa pana vipassanā paripākamāgamma idāni appanā uppajjissti ti bhavangam vocchijjitvā-uppanna-manodvārāvājjanānantaram dve tini vipassanā-cittani yam kiñci anic-cādi-lakkhanamārabbha parikammopacārānulomanāmena pavattanti Yā sikhāpattā sā sānulomā sankhārupekkhā vuṭṭhānagamini vipassanā ti pavuccati Tato param gotrabhūcittam nibbānamālambitvā putthujjanagottamabhibhavantam ariyagottamabhisambhontañca pavattati Tassānantarameva ca maggo dukkhasaccam parijānanto, samudayasaccam pajahanto, nirodhasaccam sacchi-karonots, maggasaccam bhāvanāvasena appanāvithimotarati Tato param dve tini phalacittāni pavattitvā nirujjhanti Tato Param bhavanga-pāto hoti Puna bhavangam vocchinditvā paccavekkhanañānāni pavattanti

Maggam phalañca nibbānam paccavekkhati pandito,
Hine kilese sese ca paccavekkhati vā na vā
Chabbisuddhikkamenevam bhāvetabbo catubbidho,
Ñānadassanavisuddhi nāma maggo pavuccati

tence of an ego or soul, it is, therefore, called *Suññatā-nupassanā* or contemplation on non-ego '

'The contemplation on the *Anicca* (impermanent) nature of all existence removes errors,* it is, therefore, called *Animittānupassanā* or contemplation on the non-Identity

'The contemplation over the *Dukkha* (miserable) nature of all existence overcomes all desire and craving, it is, therefore, called *Appanihitānupassanā* or the contemplation on the total absence of expectation

'All these three modes of contemplation lead to Emancipation The Path-consciousness can be attained by any of them And, the Path will be named after the mode of the third moment of 'insight', which raises the Yogi from the *Kāmāvacara* to the *Lokuttara* If it is a moment of insight into non-ego (*Anatta*), the Path attained after this will be called Emancipation through the contemplation of the non-ego If it is a moment of insight into impermanence (*Anicca*), the Path will be called Emancipation through the contemplation on the non-Identity If it is a moment of insight into 'misery' (*Dukkha*), the Path will be called Emancipation through the Contemplation of the desireless Their correspon-ding types of Fruit-consciousness (*Phala-Cītta*) also

*Vipallāsa-error It is of three kinds, namely (1) Saññāvipallāsa or erroneous perception (2) Citta-vipallāsa or erroneous ideas, and (3) Diṭṭhivipallāsa or erroneous views, by which people regard imper-manent things as permanent (Anicce niccanti)

receive the same names The object and properties of all the three are identical' (XXXVII—XXXVIII)

§17 *Persons at the four stages of the Supra-mundane*

'One who has cultivated the consciousness of the Path of Stream-attainment (*Sotāpattimagga-Citta*), by destroying the first two fetters, namely, *Ditthi* (false view) and *Vicikicchā* (doubt), is called a *Sotāpanna* He can not possibly be born in the realm of misery, and is sure to become an Arhat within seven births

'He cultivates the consciousness of the Path of once returning (*Sakgadāgāmimagga-Citta*), by further slackening the bondage of *Rāga* (attachment), *Dosa* (hatred) and *Moha* (dullness and deception), and becomes a *Sakadāgāmi* He takes only one more birth after this, in which he is sure to become an Arhat, and freed from this world

'He cultivates the consciousness of the Path of Never-returning (*Anāgāmimagga Citta*), by further completely destroying the fetters of *Kāmarāga* (lust) and *Vyāpāda*

XXXVII-XXXVIII Tattha anattānupassanā attābhinivesam muñcantī suññatanupassanā nāma vimokkhamukham hoti Aniccānupassanā vipallāsanimittam muñcanti animittānupassanā nāma vimokkhamukham, dukkhānupassanā tanhāpanidhim muñcantī appanihitānupassanā nāma vimokkhamukham hoti Tasmā yadi vuṭṭhānagāmini vipassanā anattato vipassati, suññato vimokkho nāma hoti maggo Yadi aniccato vipassati animitto vimokkho nāma Yadi dukkhato vipassati appanihito vimokho nāmā ti ca maggo vipassanāgamanavasena tini nāmāni labhati Tathā phalañca maggāgamanabhāvanāvasena maggavīthiyam Phalasamāpattivīthiyam pana yathāvuttanayena vipassantānam yathāsakam phalamuppajjamānampi vipassanāgamanavasene va suññatādivimokkhoti ca vuccati lambanavasena pana sarasavasena ca nāmattayam sabbattha sabbespi samameva

(ill-will), and becomes an *Anāgāmi* He is sure to become an Arhat in this very life, and not be born again

'He cultivates the consciousness of the Path of Arhathood, by destroying all the remaining fetters, and becomes an Arhat He becomes pure and most honourable' (XXXIX-XLII)

§18 *Nirodhasamāpatti (Cessation of the mental process)*

'The process of the attainment of their own fruition (*Phala-saṃāpatti*) is common to all But, the attainment of the *Cessation of the mental process* (*Nirodha-Samāpatti*) is possible only with the *Anāgāmi* and *Arhat*.

'He enters into the different stages of *Mahaggata Jhāna* one by one, in due order, contemplating over the impermanent, miserable and non ego nature of their states Having done so up to *Ākiñcāññāyatana* or the Sphere of nothingness, he prepares himself to enter into the *Cessation of mental process* by making necessary resolves for his safety and well-being during that state Then, he obtains the *Jhāna* of *Nevasaññānāsaññā*, the highest stage of the *Mahaggata* plane Here, only after two

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XXXIX-XLII Ettha pana sotāpattimaggam bhāvetvā diṭṭhivicikicchāpahānena pahināpāyagamano sattakkhattuparamo sotāpanno nāma hoti Sakadāgāmimaggaṃ bhāvetvā rāgadosa-mohānaṃ tanuttā sakadāgāmī nāma hoti, sakideva imaṃ lokaṃ āgantā Anāgāmimaggaṃ bhāvetvā kāmarāgavyāpādānam anavasesappahānena anāgamī nāma hoti, anāgantā itthattaṃ Arahattamaggaṃ bhāvetvā anavasesakilesappahānena arahā nāma hoti, khināsavo loke aggadakkhineyyo.

moments of this *Jhāna*-consciousness, his mental process is stopped altogether This is the stage of *Nirodha-Samāpatti* When he emerges from this state, he gets a moment of either *Anāgāmi* or *Arahata Phala* consciousness, as the case may be, and then comes the *Bhavanga* Then follows the retrospection over the same' (XLIII-XLV)

XI-III-XI-V Phalasamāpattiyo panettha sabbesam pi yathāsakaphalavasena sādhāranā va Nirodhasamāpattisamāpajjanam pana anāgāminañceva arahantānañca labbhati Tattha yathākkamaṃ pathamajjhānādi-mahaggatasamāpattiṃ samāpajjitvā vuṭṭhāya tatthagate sankhāradhamme tattha tattheva vipassanto yāva ākiñcaññāyatanam gantvā tato param adhiṭṭheyyādikam pubbakiccam katvā nevasaññanāsaññāyatanam samāpajjati Tassa dvinnam appanājavanānam parato vocchijjati cittasantatī Tato param nirodhasamapanno nāma hoti Vuṭṭhānakāle pana anāgāmino anāgāmiphalacittam, arahato arahattaphalacittam ekavārамevā pavattitvā bhavangapāto hoti Tato param paccavekkhanañanaṃ pavattati

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Of important Pali terms and proper names